







**Ecclesiastical HISTORY  
EPITOMIZED**  
CONTAINING  
A Faithful Account of **BIRTH  
LIFE & DOCTRINE, CRUCI  
FIXION & ASCENSION**  
of **HOLY**

**IESUS**  
WITH

*The Lives of y<sup>e</sup> APOSTLES EVAN  
GELISTS & Primitive FATHERS &  
other Famous men in y<sup>e</sup> Christian  
Church both Antient & Modern who  
have courageously confessed & suffered  
glorious Martyrdomes & Persecutions  
under several Tyrannical Govern<sup>rs</sup>  
Both Heathenish & Romish.  
Faithfully continued to y<sup>e</sup> Reformation  
and since deduced to this present age  
Carefully collected By J. S. Gent*

*In two Parts*

**LONDON**

*Printed for W. Thackery, in Ducklane  
T. Passinger, on London Bridge*  
1682.



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*Part the First.*

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L O N D O N,

Printed for W. Thacker in Duck-Lane, T. Passinger, and Charles  
Passinger on London Bridge; 1682.



To the Christian

# READER.

*Most Christian Reader.*

**I***N this first Part of the Sacred Epitome of Ecclesiastical History, is contained, First, An Introductory Discourse of the State of the Jewish Church before the Coming of our Blessed Lord. And how in all Ages under the Promise our Saviour was represented by Types and Figurative Shadows, till his Blessed Incarnation. Secondly, A brief Account of his Birth, Holy and Exemplary Life, his bitter Death and Passion; as likewise his Glorious Resurrection and Ascension. Thirdly,*

To the Christian Reader.

*Thirdly, The Lives of the Glorious Apostles and Evangelists : In which is contained their several Persecutions, their great Courage to promote the Gospel in Barbarous Nations with all the chief place of their Abodes, perillous Journies and Oppositions they met withall, what Tyrants they contested with, and by what means they came to be Crowned with Martyrdom, and so laying down their Lives became more than Conquerors; what multitudes they converted by their Preaching and Patient Sufferings, baffling all the power and malice of Hell. Fourthly, The Lives of the primitive Fathers and great Doctors of the Church, who by their pious*  
En-



## To the Christian Reader.

Endeavours carried on the great work of the Gospel, where the Apostles and Evangelists left off, giving a Relation of their Sufferings and Martyrdoms for near 1200 years after our Saviours Birth; their Contests with Heathen Emperors, Tyrants, and Hereticks; most of them resisting even to Blood. Faithfully Collected out of Sacred Writ, the Voluminous Histories of their lives, and such Ecclesiastical Histories as have been approved of by the true primitive Church in all Ages, and in such a Method that it is well hoped it will find Acceptance amongst all true Christians and that they will make such use of the Contents, by striving to imitate and  
Pattern

To the Christian Reader.

*Preserve out the Lives of these Holy  
Persons, as may redound to their  
Everlasting Happiness. Which is  
the Hearty Wish of,*

Christian Reader,

*Your beloved Brother  
in Christ,*

J. S. M. A.

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THE  
INTRODUCTION,  
Or A Breif ACCOUNT  
Of the *Life, Crucifixion, Glori-  
ous Resurrection and Ascension*  
of our LORD and  
SAVIOUR  
JESUS CHRIST.

**N**O sooner had our first Parents, by Eating the Forbidden Fruit, disrobed themselves of that Innocence by which they held their State of Happiness, but the Eternal and All-wise Creator out of the Abundance of his never failing Mercy and Goodness found a means to rescue them and all their Posterity from the Power and Malice of Satan, and gave them a Promise even when he was passing Sentence, that *the Seed of the woman should break the Serpent's head*, Gen. 3. 15. which was fulfilled in that our Blessed Lord and Saviour.

The second Person in the Trinity was born of the Virgin *Mary*, and made Man; whose Birth

and Glorious Triumph over Death, the Grave, and Hell, the Patriarchs and Prophets all along had foreseen. Nay, God was often pleased to renew his Promise; as next to faithful *Abraham*: For to him was it directly revealed, that out of his Loyns the Messiah should proceed. After his Decease, God made it known to *Jacob* out of what Tribe of the Jewish Nation he should come; which that Blessed Patriarch revealed at his Death in these words, viz. *that the Scepter should not depart from Judah, nor a Law-giver from between his feet till Shiloh come.* Next *Moses* told the Children of *Israel*, that God would raise up a Prophet of their Brethren like unto him, and that unto him should they hearken. Nor were the Jewish Ceremonies from time to time any other than Types and Figures of our Blessed Saviour; as that of the Brazen Serpent, the Scape Goat, and others, and as the time of his Birth grew nearer, the Prophets had a more Lively and Divine Knowledge of what should happen during the time that was Decreed for his purchasing our Redemption: For *David* absolutely foretells his Sufferings and Powerful Resurrection; as for his Death, that it should be by piercing his hands and feet: And in *Psal. 16.* ver. 10. he gives an undeniable Account of his Resurrection in these words, *For thou wilt not leave my soul in Hell, neither suffer thy Holy One to see Corruption;* and of his Ascending up into Heaven, *Psal. 68.* ver. 18. *Thou hast ascended on High, thou hast led Captivity Captive, &c.* As likewise the Prophet *Isaiah*, lively describing the extraordinary Manner of his Birth, how that he was to be born of a Virgin and his Name called *Immanuel*, of his Incomparable Graces, Sanctity, and

and fit Qualification for the performance of his Office; of the Entertainment he was like to meet with in the World; and of the Nature and Sign of those Sufferings he was to undergo. The place of his Birth was foretold by *Micah*, Chap. 5. ver. 2. viz. *Bethlehem of Ephratah*; the least of the Cities of *Juda*, but Honoured above the rest by the Birth of a Prince who was to be Ruler in *Israel*, whose goings forth had been from everlasting. Again the Prophet *Daniel* fixes the Exact time, affirming that the Messiah should appear in the World, and be cut off as a Sacrifice for the Expiation of the Sins of the People, at the Expiration of 70 Prophetical weeks or 490 years, which accordingly came to pass.

For that Date being expired, In the fulness of time God sent his Son made of a woman made under the Law, to redeem them that were under the Law. And because it was not fit so great a Person should come into the World, or be made publick without some extraordinary prodromos, not only the Angel told his Birth to the Shepherds feeding their Flocks by Night, but likewise a Star hanging as it were in the Air appeared to the Eastern *Magi*, and conducted them to the place where he lay to pay Divine Adoration to the Sun of Righteousness, who was risen with healing under his wings: Nor did our Blessed Lord want in any thing to fulfil and comply with all the Ceremonies of the Law which was only a Type and Shadow of his Coming, or as a pledge of the Sacred Promise made in Paradise, he being that Blessed Seed of the Woman which was to break the Serpent's head, and by that means to deliver us from the power of Satan, who so long had Tyrannized over Mankind; bewitching



the greatest part of the World to Worship him under divers and sundry Names ; for as the Prophet has it, God himself declared that only *in* *Juda* *was his name known*, and from thence the City of *Jerusalem* was called the holy City by reason all the Tribes once a year at the Feast of the Passover went up to Worship and that no other place for the General Assembly was appointed.

Eight days after the Birth of our Blessed Lord and Saviour, he so far submitted himself to the Custom of the *Jews*, or rather to the fulfilling of the Law, as to be Circumcised, and his was name called *Jesus*, as the Angel had foretold at the time he brought the joyful Tidings to the Blessed Virgin, when he declared unto her that she should Conceive by the Holy Ghost, and that the Power of the Highest should over-shadow her. But long he had not been born before the Powers of Darkness, foreseeing their Kingdoms fall, raised up a Persecution against him, inspiring wicked *Herod* with Diabolick Rage to pursue the Life of him from whom whatever was created had had its prime Original. And although the Bloody Tyrant missed his Aime yet not knowing he was fled from *Bethlehem* into *Egypt*, he commanded all the Males that were found not only in the City, but in all that Coast from two years old and under to be put to death, thinking, that in that General slaughter, He might fall whom he understood was to be King of *Israel*: For as it is written in the 2d. of *Matthew* the 6th. verse ; *And thou Bethlehem of the Land of Juda art not the least amongst the Princes of Juda for out of thee shall come a Governour that shall rule my people Israel* ; And in this the saying of the Prophet *Jeremy* was fulfilled, *In Rama was there a*

voice



voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not. When our Blessed Lord was twelve years old, at the Feast of the Passover he went up to Jerusalem with his Parents, viz. Joseph and Mary, and there in the Temple sitting in the midst of the Doctors, he both heard them and asked them such Questions that all who heard him stood amazed. The next Conformity we find in him was, that after his Parents had found him out, he went down with them and for a long time after continued with them being as St. Luke says, Chap. 2. ver. 51. obedient or subject unto them, even according to the Evangelists till the 30 year of his Age, it being upon the year of Jubilee which was by the Jews held as the great Sabatical year; in which at the sound of a Trumpet, all the Captives and Servants were set at Liberty, as likewise Prisoners released, Debts discharged, and Mortgaged Estates reverted to their proper Heirs; and how evidently this did shadow out the State of the Gospel and our Lord's being sent to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the Captives, and the opening of the Prison to them that are bound to proclaim the Acceptable year of the Lord, that they might lift up their heads because their Redemption draw nigh (as we have it in Isa. 61. 1, 2. Luk. 4. 18.) I leave to the Judgment of all Judicious men. Now to shew that he was a Prince he sent his Herald before him to Proclaim him to the World, viz. John the Baptist, who was as the Prophet declares, the voice of one crying in the Wilderness, prepare ye the way of the Lord, and make his path strait; and lifting up his voice like a Trumpet, cried, repent ye

for the Kingdom of heaven is at hand. He told the Jews that the Messiah they had so long expected was at hand, and his Kingdom ready to appear, and that the Son of God was come down from Heaven, a Person as far beyond him in Dignity, as in Time and Existence, to whom he was not worthy to Administer the meanest Offices (for so the Jews accounted the unloosing their Shoe-Latches) that he came to introduce a new and better State of things, and by taking away the Vail to give a full and clear prospect into the Holiest of Holiests, calling him the Lamb of God that was to take away the Sins of the World, &c.

Now at the Great Baptism by John, after the the Feast of the Tabernacle, being about the beginning of our *November*, our Blessed Lord amongst the rest came to *Jordan*; and to fulfill another main Point of the Law, suffered himself to be Baptized, when coming up out of the River, the Heavens opened, and the Holy Ghost descended on him in Bodily Shape like a Dove, and at the same time a Voice saying, this is my Beloved Son in whom I am well pleased, *Mat. 3. 16, 17. Mark 1. 10, 11. Luke 3. 12, 22.*

And now our Blessed Saviour being fitly qualified and prepared to carry on the great work of our Redemption: And, as Witnesses of his Glorious undertakings, and for the more Ample Propagation of our Eternal welfare, he took unto him the Blessed Apostles, of the History of whose Lives I shall afterwards give the Reader an Account.

The first Miracle that our Blessed Lord did, after his Incarnation, was at a Marriage in *Cannan of Galilee*, where the great Admiration of all men at his Command the water was turned into Wine, and

and after that, by the daily repetitions of such Miracles as never Man did, the World stood amazed. A great part of which the holy Evangelists have set down at large, to which I Refer the Pious Reader, having always before my Eyes the Caution which St. John gives us in his Revelations Chap. 22. ver. 19. and if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, &c. as likewise on the contrary the foregoing Verse of the same Chapter threatens, that if any one shall add to those things all the Plagues that are written in the Book shall be added unto him.

But to be brief, after our blessed Saviour, that glorious Sun of Righteousness had run his course; he undertook to satisfy his Fathers Justice by making a propitiatory Sacrifice for the Sins of lost and undone man, and suffered himself to be tempted, Betrayed, Scourged, Spit upon, Reviled, Crowned with Thorns, and lastly submitting even unto the Death of the Cross, all which had been exactly foretold by the prophets. Though it happened not after the common manner, but was attended with such dismal darkness and terrible Earthquakes. Insomuch that a Heathen Philosopher at that Instant declared, that either the God of Nature suffered, or the world was at an end. But he could not long rest under the power of the Grave, but as a Victorious Captain breaking the bonds of Death he lead Captivity Captive in spite of the Malice of his Enemies who set a Guard upon him; for as we have it, *Mat. Chap. 28. ver. 1, 2, 3, 4, 5, 6* In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, to see the Sepulchre

and behold there was a great Earth-quake, for the Angel of the Lord descended from heaven, and came and rolled away the stone from the door and sat upon it: his Countenance was like Lightning, and his raiment white as Snow, and for fear of him the keepers did tremble, and became as dead men, and the Angel answered and said unto the women, fear ye not, for I know that ye seek Jesus which was Crucified, he is not here, but is risen as he said, come se ye place where the Lord lay.

Nor is this the only warrant of his Blessed Resurrection, but we have it confirmed by all the Evangelists and Apostles as being seen of them several times afterwards, nor will it be less than impious and Atheistical for any to make the least doubt or scruple of it. But to proceed, after our blessed Lord was Ascended up into Heaven he was not unmindful of the Promise he had made to his Disciples while he was with them upon Earth, of sending the Comforter to teach and guide them in the way of Truth: That Holy Spirit without whose Divine Assistance all their Preaching had been vain, for although Paul may plant and Apollos water, yet 'tis God that gives the increase. For as our Blessed Lord had declared to his Disciples a little before he Ascended to take his place at the right hand of his Father, God Blessed for evermore. When they were asking him about Times and Seasons, he told them, it was not for them to know the Times and Seasons, which God had put in his Power. But ye (said he) shall receive power after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in Hierusalem, and in all Judah, and in Samaria, and unto the utmost Parts of the Earth; Acts chap. 1.

ver.

ver. 7, 8. Nor did the Holy Jesus delay to send the Holy Spirit, as he had promised. For as we have it, *Acts Chap. 2. ver. 1, 2, 3.* and when the day of Pentecost (which with us is called *Whitsunday*, being just 10 days after *Ascension-day*) was fully come, they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind; and it filled all the house where they were sitting, and there appeared unto them Cloven Tongues like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. Thus being prepared (as a Giant refreshed with Wine) to run the Glorious Race and send their sounds unto the utmost Ends of the Earth, they spared not to Lift up their Voices like a Trumpet, to make known the Will of the Lord, and preach the glad Tidings of the Gospel which was so lately sealed with their great Master's blood; and now they began to speak with divers Tongues, as the Spirit gave them utterance to the Confounding and Amazing of all that heard them. Nor were their words common words, or empty Air, but of such Power and Efficacy that they made deep impressions in the hearts of most that heard them, so that they were in doubt and amazed, saying to one another what meaneth this, *Acts Chap. 2. ver. 12.* Such mighty operation has the Divine Spirit in the hearts of Men that at that instant by the preaching of St. Peter 3000 were added to the Church, and not only added, but continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and of Prayer, *Acts Chap. 2. ver. 42.*

And



And thus much for the Introduction, to shew in what State our Blessed Lord settled his Church which all Ages, Manger the Malice of Men or Devils, has Continued and will Continue unspotted and unpolluted even to the End of the World, it being the Vine that his own right hand has planted, it will flourish in spite of all the wild Boars of the Forrest that strive to root her up, or the little Foxes that would pluck off her tender Branches. Though superstition or Atheisme strive to trouble the streames the fountain will still be kept clear and unpolluted.

And now since the great Harvest is begun I shall by the Assistance of God's Divine Grace, give the Reader an Account of the faithful Labourers that have laboured therein, and all along carried the glorious work even from the Time of our blessed Saviour to these our days. And first to begin with the blessed Apostles who, valiantly and courageously following the Example of their blessed Master, sealed their Testimonies with their Blood, being basely and inhumanely murdered, and massacred by such Tyrants and cruel Villains as the Powers of Darkness could raise up.

*The*



## The Life and Martyrdom of St. PETER the Apostle.

**F**irst I shall begin with St. Peter, that great Apostle of the Circumcision, who so long and earnestly laboured for the Conversion of the Jews, whose obstinacy had before drawn Tears from the Eyes of his Blessed Lord and Master, when he wept over it with, *O Jerusalem, Jerusalem, hadst thou but known even in this thy day the things that belonged unto thy peace, but now they are hidden from thine eyes, &c.*

But to begin first with the place of his Birth, which was *Bethsaida* in the upper *Galilee*, antiently belonging to the Tribe of *Naphtali*, vulgarly called *Galilee* of the *Gentiles*, which is now reduced (though formerly a famous City) into certain small Cottages, and remaines only famous to Posterity by reason it was the Birth-place of this great Apostle.

The exact time of his Birth, notwithstanding the conjectures and guesles, that have been made by divers Learned Men, remains as yet undecided; or as we may say altogether uncertain; by Reason what has been hitherto argued as to that point, has been only conjectural, and not firmly grounded upon any warrantable Authority. Most of the Fathers, that have written about the time of his Birth, take their ground from the Birth of our Saviour, by reason St. Peter, at what time our Blessed Lord called him to be one of his Disciples, was

was not only Married, but lived in a settled state: therefore they judge he could not be less than 10 years elder than his Master; or according to *Stenge*, who builds his Foundation upon *Bellarmine*, he was born in the Eighth year of *Octavius Augustus*, and in the 20 of King *Herod* which was about 17 years before the Birth of our Saviour.

His Father was *Jonah of Bethsaida*, and he being Circumcised according to the Jewish Law, had the name of *Simon* or *Simeon* given him at his Circumcision; to which our Saviour added the name of *Cephas*, which in the *Syriack* Language, then very much used among the Jews, signifies a *Stone*, or as the *Greek* renders it *πτερος*, a *Rock*; which has occasioned many to believe that from that Inference our Saviour expressed himself, *upon this Rock will I build my Church*, that is, upon *Peter's* Faith, Constancy, and the Gospel he was to Preach. And from the Alteration of his name, or rather addition, at such time as he came to be our Saviour's Disciple, the Popes have taken occasion to alter their's at what time they come to the Papacy. His Brother was *Andrew* the Apostle, nor is it known which of them was the elder. He was a Man of small Education when he was chosen by our Saviour as a Disciple, but was soon after instructed by the Fountain of all Wisdom and Learning, even the Holy Spirit.

Having proceeded thus far, I shall not think it amiss to give the Reader a Description of the Person of this famous Apostle (passing over for the most part such passages of his Life, as are found in Sacred Writ, to be more Brief in this our purpose) according as he is described in Ecclesiastical History.

story. And first, as *Nicephorus* declares, he was somewhat slender, of a middle size, but rather inclining to Tallness; his Complexion very pale and almost white; the Hair of his Head curled and thick, but very short, though *St. Hierom* informs us (as he has it out of *Clemens* his Periods) that he was exceeding Bald, which might probably enough be, in his declining Age; his Eyes black, unless some small specks of Red, which many of the Fathers have attributed to his often weeping; his Eye-brows very thin; his Nose long, though at the end Broad or flat. And thus have I described the outside of this Admirable Man, according as it has been derived down to Posterity by such as lived in his time, and had often converse with him and now since the outside is described; it will not be amiss to give a short description of his Temper, and the Internal Faculties of his Soul. First then, He was Eager and Fierce, Witness his encountering the Guard of Souldiers that came to apprehend his Lord, and at that time cutting off the Ear of the High Priests Servant; his forwardness to speak, and to return answers, though sometimes to the endangering his Life, yet withal Courteous and Humble; for when *Cornelius*, being overjoyed with the Vision of him, would have received him almost with Divine Adoration, he forbid him, telling him he was but a man subject to the Passions as other men. With how much Candor and Modesty did he treat the Inferiour Rulers of the Church, in so much that he upon whom such Honours have been heaped in all Ages, styles himself no greater than their *Fellow Presbyter*. How earnestly did he Labour to win Souls to Christ? and with what Resolution

Resolution and Bravery did he tell the *Sanhedrin* which had Sentenced and Condemned him, that they and their Fellows were Guilty of his Murder? and that they could not possibly be saved by any other means than by the Blood of *Jesus Christ* whom they had Crucified? How do we all along hear of his earnest Exhortations to such as were left to Rule and Govern the Church in his absence, to be careful in their Charge as to the Cure of Souls? Nor was this in his mean Capacity, but when he sat Bishop of *Antioch* in which he continued the space of nine years, greatly propagating the Gospel; as likewise in his Travels into the Western parts of the World, after many tedious Journeys, he at last came to *Rome*, but we find not by any well grounded Authority that he sat Bishop of that See 25 years, as the Doctors of that Church would have it; nor indeed that ever he was Bishop *Rome*, though the Popes have all along derived their Power or Succession from him: But that he was at *Rome*, and suffered there under *Nero*, most of the Writers of Ecclesiastical History Accord, as I shall more fully demonstrate hereafter.

That he was Married, we have *St. Paul's* word for it, he telling us, that *one Cephas* (which was undoubtedly *Peter*) went about leading with him a Wife and a Sister; and as it is recorded by several of the Fathers, a Daughter; and as *Clemens Alexandrinus* tells us, that when *St. Peter* beheld his Wife going to her Martyrdom he exceedingly rejoiced, calling to her aloud, and charging her to be mindful of our Lord. And thus much of his being Married.

When

When he was at Rome, he prophesied the destruction of Jerusalem and the Jewish Nation by *Kespasian*: But about that time the Persecution growing hot against the Christians, especially upon *Nere's* return from *Achaia* in great Pomp, he at that time resolving to glut himself with Innocent Blood, caused several thousands of the Christians to be shut up in Prisons, and amongst the rest St. Peter, for whose preservation the Prayers of the Christians were still put up to Heaven many of the chief of them who could gain Access perswading him earnestly to make his escape, alledging that the preservation of his Life would be greatly useful to the Church. The which (after many denials) he attempted by getting over the Wall, which being effected, and he coming to the City Gate, is there said to meet our Lord, who was just entering the City, when knowing him he asked him *Lord, whether art thou going?* from whom he received this Answer, *I am come to Rome to be crucified a second time.*

By which answer St. Peter apprehending himself to be reprov'd for endeavouring to fly that Death which was allotted him, and that our Saviour meant he was to be Crucified in his Servant, he returned again to the Prison and delivered himself into the hands of the Keeper, and so continued till the day of his Execution, with great chearfulness: When having saluted his Brethren, and especially St. Paul, who was at that time his Fellow-Prisoner. He was led to the top of the *Arctian* Mountain, near the River *Tiber*, about three Furlongs without the City and there Crucified with his Head downwards; it being his own desire so to dye, alledging that he was unworthy



to suffer after the same manner that his Lord and Master had suffered, and so having run the race that was set before him, he (undoubtedly) obtained the reward layed up for him in the Highest Heavens. And thus having briefly run over the Life of this great Apostle, I shall proceed to St. Paul who fell by the Commandment of the same bloody Tyrant, and if not on the self-same day yet within a very short time after.

## The Life and Martyrdom of St. PAUL the Apostle.

**N**otwithstanding the Church does not reckon St. Paul amongst the twelve Apostles, yet through the Assistance of Gods Holy Spirit after he was Miraculously Converted, he so earnestly laboured in preaching the Lord Jesus and him crucified, both to the Jews and Gentiles (even to the Jeopardy of his Life) that he is worthy of a name and place equal to any of them.

He was born at *Tarsus*, one of the Capital Cities of *Cilicia*, a place much famed for Learning; In-somuch as *Strabo* tells us that *Julius Caesar* made it a Roman Municip, or Free Corporation all the Inhabitants thereof having the same priviledges as the Citizens of *Rome*, which were likewise confirmed to them by *Augustus Caesar* who succeeded him in the Empire.

His



His Parents were *Jews* of the Seed of *Abraham*; which he expresseſs when he ſays, he was a *Hebrew* of the *Hebrews*, that is, that all his Anceſtors had lineally deſcended of the *Jewiſh* Race, and not entered in by the way of *Proſelytiſme*; and that he was of the Tribe of *Benjamin*, is affirmed by the ſeveral of the *Jewiſh Rabbins*. As for his Calling, he was a Tent-maker, though, as himſelf declares, inſtructed in all the Learning and Customs of the *Jews*, being brought up at the feet of *Gamaliel*, a Learned *Rabbin* or Academick, who taught and inſtructed Youths: the Hebrew word rendering it either *at the feet* or *under his Tuition*.

His firſt Name was *Saul*, the which he continued till the time of his Converſion in his way to *Damascus*.

In the beginning of his Life we find nothing memorable, but when he grew up to manhood he became a great Perſecutor of the Chriſtians; and the firſt time he is mentioned in Holy Writ, is when he held or looked to the Cloathes of ſuch as Stoned the Bleſſed Proto-Martyr *St. Stephen*, after that he continuing to breath out threatenings againſt the Church, procured Letters or a Commiſſion, as the Hebrew renders it, from the *Sanhedrim* or *Jewiſh* Council, in which the High Prieſt was wont to fit Chief Judge, impowering him to bring ſuch as he found preaching in the name of *Jeſus*, bound to *Jeruſalem*. But Lord! whiſt he was on his Journey, in order to his proſecuting this wicked deſign, *A light from heaven ſhined round about him; inſomuch that he fell to the Earth, and heard a voice ſaying, Saul, Saul, why perſecuteſt thou me, &c.* After the heavenly Apparition was departed, he, in obedience to what

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he had been commanded by that Sacred Oracle, journeyed on towards *Damascus* : but so blind, that his Servants were obliged to lead him. When he came there he prayed, till *Ananias*, a devout Christian, came to him and restored his sight, at which all his thoughts were changed : for whereas he some few days before had breathed out Persecution against the Church, so now, on the contrary, he joyned himself to it, and began to preach boldly the Lord Jesus ; at which the Jews, being exceedingly incensed, sought to lay hands on him, and to destroy him : but God, who had made him a chosen Vessel to bear his name before the Gentiles, delivered him out of their hands. From *Damascus* he came to *Jerusalem*, and there essayed to joyn himself with the Brethren : but they knowing what manner of man he had formerly been, did not only fear to joyn with him, but in all likelihood did what they could to avoid him; until they were certified, by one of their fellow Apostles, that he had seen the Lord Jesus in the way ; and that he was not only Converted, but had openly and boldly Preached the Gospel.

By this means, being received into their Fellowship, he in a short time became their chief speaker : being a man of an exceeding ready Wit, as it appeared when at sundry times he was brought before *Felix* the Governour, *Festus* his Successor, and King *Agrippa*. There we see how he confounded the Orator, baffled all his Accusers ; Insomuch that they could charge him with nothing but his Religion in General, as not daring to venture upon any particulars, least he should have proved it out of the Law of *Moses* ; as he did Christ to be the Messia, foretold by all the Prophets ;

Prophets; when from Morning till Night he disputed about the verity of the Gospel which he preached. But well perceiving that the Governour was rather inclined to favour the People, than to do Justice, he thought it most convenient to Appeal to *Cæsar*, which was a usual Custom and due Priviledge to such as were either *Romans* or free of *Rome*. Whereupon he is sent to *Rome*, when on the Coast of *Melita*, now *Malta*, in the *Libyan* Sea, between *Syracuse* and *Africa*, the Ship suffered Wrack; yet God gave him not only his Life, but the Lives of all that were with him in the Ship. When he came on shore, he was kindly received by the Barbarians, who, when they had seen him shake of the Viper, that fastened to his hand, and thereby receive no hurt; they sayed amongst themselves, he was a God. Here he wrought many Miracles, by which he Converted a great number of the Inhabitants to the Faith, and especially *Publius* the Chief Officer, or Governour of that Island, whose Father he had restored to health being at the point of Death; who afterward, as many of the learned affirm, was Bishop of *Athens*, and suffered Martyrdom.

From this Island, after 3 months stay, he with the rest were put on board the *Castor and Pollux*, a Ship of *Alexandria*, bound for *Italy*; which, putting in at *Syracuse*, there stayed 3 days; from thence they sailed to *Rhegium*, and so to *Puteoli*, where St. Paul found many Christians staying amongst them, the better to confirm them, for the space of Seven days; and from hence departed for *Rome*.

At the news of St. Paul's Approach he was met by a Troop of Christians, above 50 Miles from the

City, who still increasing, as he came nearer, they brought him into *Rome* as it were in Triumph: where, when he came, he found such favour at the hands of the Captain of the Guard, that he only confined him to his own house, and set one Soldier to watch; who was appointed rather to waite upon him, than to secure him.

He had not long continued there before he was brought before *Nero*, who then sat Emperour, where he so well acquitted himself that he obtained his Liberty, and lived free in a house of his own, for the space of 2 years, Preaching the Gospel of Christ boldly in the City, and confirming many in the Faith: Converting not only those of the meaner sort, but those of Rank and Quality. As one *Torpes* a cheif Officer in the Emperours Court, who afterward suffered Martyrdom; as likewise *Nero's* Cup-bearer, and others: but above all *Poppaea Sabina* an exceeding Beautiful Lady, and Concubine to *Nero*; which so enraged the Brutish Emperour that he resolved the Apostles death, which in a short time he compassed: for as *St. Chrysostome* relates, when *Nero* found the Lady devoted to a strict and chaste Life, and that she would by no means consent any farther to his lude Desires, he sent for *St. Paul*, and calling him Villain, Impostor, and wretched perverter, he caused him to be cast into Prison, whence he wrote to the Lady to perswade her to continue stedfast in a Chaste and Virtuous Life; for which the Tyrant commanded he should be put to death.

How long he continued in Prison, after Sentence, is uncertain; but the day of his Execution soon came: but what his preparatory treatment was, whether he was Scourged, as Malefactors were

were wont, in order to their Death, is not known. As a *Roman* Citizen by the *Valerian* and *Porcian* Law he was exempted from any such Ignominious and Infamous punishment, though by the Law of the 12 Tables Notorious Malefactors, condemned by the *Centuriate* Assemblies, were first to be scourged and then put to Death. And, as *Baronius* informes us, that in the Church of St. *Mary*, beyond the Bridg in *Rome*, two Pillars are yet to be seen, to which St. *Peter* and St. *Paul* were bound, and scourged, before their Executions.

As our Apostle was lead to execution, he is said to have Converted 3 of the Soldiers who guarded him thither ; which the Emperour hearing commanded that they should be put to death : St. *Paul* being come to the place appointed for his Execution, which was near the *Aqua Salvia* 3 miles from *Rome*, after he had exhorted such as came to see the Tragedy performed, to Repentance, and recommended his Spirit into the hands of his blessed Lord and Master ; he kneeling down had his head stricken off with a Sword ; which by the *Romans* was counted the noblest death, and only allowed to such, as were either Citizens, or free of the City.

St. *Chrysostome* declares, that his chearful submitting to Death, and his constant courage till the last, was a means not only to Convert his Executioner, but several others who afterwards suffered Martyrdom, for the Faith of Christ. He was Executed, as far as can be gathered, in the 68 year of his Age ; and farther 'tis said, that when his head was stricken off, Milk instead of Blood flowed from the Wound, and thus this great



Apostle after he had preached the Gospel to the Gentiles, and either in Person, or by his Epistles visited most of the known World, and, as *Theodorēt* tells us, in the Isles of the Sea, (whereby he undoubtedly means *Britain*) he received first the Crown of Martyrdom, and then the Palm and Crown of Glory.

He was buried in *via Ostiensis*, about two miles from *Rome*, over whose Grave, about 318 years after *Constantine* the Great, at the request of Pope *Sylvester*, built a stately Church, and endowed it with many rich Gifts and Priviledges; which afterwards was plucked down by the Emperour *Theodosius*, and rebuilt more stately than the former.

As for his Person, he was low of Stature, and somewhat stooping, his Complexion fair, his Countenance grave, his Head small, his eyes carrying a kind of Beauty in them, his Eye-browes a little hanging over, his Nose long, but gracefully bending, his Beard thick, &c.

And thus having done with this blessed Apostle I shall proceed to the next, *viz.* St. Andrew, who, after he had run the Glorious race that was set before him, patiently submitted to the death of the Cross, following the Steps of his Glorious Master; who went before to prepare a place for those, that love him, and become obedient to such rules, and precepts, as he has set down for our Instructions.

## The Life of St. ANDREW the Apostle.

**A**S for the Place of this Apostle's Birth, as we find it in Holy Writ, it was *Bethsaida*, a City of *Galilee*, standing near to the Lake of *Genesareth*, his Father being a Fisher-man, and he Brother to *Simon Peter*; but which was the eldest remains as yet undetermined. He with his Brother labouring in that Calling, till such time as our Saviour took them to be his Disciples, and made them Fishers of men. But at first he stayed not long with our Blessed Saviour, but returned home, and betook himself to his former Calling, untill such time, as our Saviour found him and his Brother Fishing upon the Sea of *Tiberias*, and convinced them of their Unbelief, by the exceeding draught of Fishes; whereupon they left all and followed him: And therefore he is numbred amongst the twelve that our Saviour took, as his immediate Witnesses against the World, continuing all along with him, till such time as he was Apprehended in the Garden; and then, most probably, fled with the rest, according as had been foretold by the Prophet, *I will smite the Shepherd, and the Sheep shall be scattered.*

After our Blessed Lord was Ascended, and the Holy Ghost had, in its miraculous Power, been plentifully shired upon the Apostles, he departed for *Scythia*, and there Preached the everlasting Gospel, Converting many of those wild and Bar-

barous People to the Faith, and true Belief of the Gospel ; Preaching as he went through *Cappadocia*, *Galatia*, *Bithynia*, and all along by the *Euxine* Sea, gaining many Profelytes, notwithstanding the Savageness of those, who inhabited those parts, who were formerly wont to Sacrifice Strangers, and drink out of their Sculls : And passing on he came to *Sinope*, the Burial-place of King *Mithridates*, where it is said he met St. *Peter*, and there they both taught the People ; (And further 'tis added, that the Chaires, wherein they were wont to sit, being of white stone, are there extant to this day). But the Inhabitants of the City being *Jews* for the greatest part did what they could to oppose the Apostles Doctrine. So that setting upon the house wherein St. *Andrew* was, they attempted to put fire to it, but, however they were deterred from that, they caught the Apostle, and used him in a most Barbarous manner, till supposing him dead they dragged him out of the City ; But within a while he coming again to himself Re-entered the said City, and by several Miracles so wrought upon them, that then they began more stedfastly to hear him Preach, which he continued for some time. But the Devil, that Enemy to the Progress of the Gospel, soon stirred them up against him the second time, whereupon he departed to *Amyssus*, and thence to *Trapezus*, thence to *Neo-Cæsarea*, thence to *Samosata* ; where having puzzled and confounded the Wisdom of the Philosophers, he designed to visit *Jerusalem*, which he effected. When returning thence, he travelled through many Provinces Preaching the Gospel till such time as he came to *Byzantium* now *Constantinople* ; where he instructed them in the know-  
ledge

ledge of Christ, and caused a Church to be founded for Divine Worship, ordaining *Stachys* (whom *St. Paul* calls his Beloved *Stachys*) for Bishop of that City, when leaving all things in good Order, he took his Journey through *Thracia, Macedonia, Thessalia, Achaia*, and as some affirm *Epirus*; and having planted the Gospel in many places, he came to *Patre*, a City *Achaia*, where he sealed his Testimony with his blood.

For as it is mentioned by *Philastrius*, who lived Anno 380, he going thither at what time *Ageas* a wicked Pagan being Pro-Consul, he Converted a great number to the Faith; which the Pro-Consul perceiving, waxed exceeding angry, and used both Threats and fair means to stay the progress of the Gospel, though all in vain; which increased his anger so far that he caused the Apostle to be brought before him, demanding how he durst pervert (as he called it) the people from their Antient Worship? who with an undaunted Resolution told him, that he taught them the right way to Everlasting Happiness; and that they having been brought up in Superstition and Idolatry, it was now high time for them to embrace saving Knowledge, and the Light of the Gospel. At which the Pro-Consul derided the Apostle as an Innovator and Propagator of that Religion, whose Author the Jews had infamously put to death upon a Cross. Whereupon the Apostle began to declare the infinite Love of our Lord, that he would vouchsafe to come down from Heaven, and by taking our Nature upon him, suffer Death for Lost and undone Man, and that there was no other name under Heaven, by which any could be saved but by the Name of the Lord Jesus. Upon this the Pro-Consul

Consul growing more enraged, told him, that let who would believe it, as for his part he would not, and that if he (meaning St. Andrew) would not do Sacrifice to the Heathen Gods, he should dye upon that Cross, which he had preached, and so much Extolled. To which he replied, *that he did Sacrifice every day to God the Creator of the world and all things therein, yet not with fiery Sacrifices or bloody offerings, but in the Sacrifice of the Immaculate Lamb of God, who made himself an Offering for the atonement of the sins of the World.* Upon which the Tyrant commanded him to Prison, which so troubled the People that had not the Apostle perswaded them to Patience and Meekness they had Mutined.

The next day he was again brought into his Presence who then began by many flattering Devices to perswade him not to destroy himself but live with him and enjoy the Pleasures of Life. Upon which the Apostle told him, that if he would Renounce his Idolatries and Embrace the offers of the Gospel, he should have Eternal Life which was far exceeding what could be elsewhere expected; when as the Pro-Consul told him plainly, that the reason why he urged him to Sacrifice to the Gods was, that by his Example such as had fallen off might again return to the Antient worship, telling him that otherwise he should suffer the exquisitest Tortures that could be invented and that he should be Instantly Crucified. To which the Apostle replied, that now he saw it but in vain any longer to discourse with or perswade him to Repentance, he being hardened in his own folly and blindness; and that for his threats he had no regard to them, nor did he fear  
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the utmost Tortures that he could invent as knowing he should find the better acceptance at the hands of his Lord and Master, the more he suffered for his sake. Upon which he was Condemned to be Crucified; and that which the rather induced the Pro-Consul so to do, was, for that he had Converted his Wife *Maximilia* and his Brother *Stratocles* to the Christian Faith, upon his having cured them of several desperate Distempers, with which they were afflicted.

When he was Condemned, the Pro-Consul ordered him to be Scourged; and as he was going to be Crucified the People cryed out, he was a good and just man; yet he was fastened upon the Cross with Ropes, that he might be the longer dying, the Cross being two beams set in the fashion of the Letter X. From this Cross, after he was fastened to it, he Preached to the People for the space of two days; and by his admirable Patience, Courage and Perseverance, Converted many to the Faith. During his hanging there, great sute was made to the Pro-Consul for his Life, but our Apostle desired them not to Interceed for him, for that he was greatly desirous to be dissolved, and to be with Christ. Praying earnestly to Heaven that he might at that time finish his Race, and be Crowned with Martyrdom: And so it happened, for he there gave up the Ghost; his better part Ascending to his Masters Joy. After which, his Body being taken down, was Embalmed at the Command of *Maximilia*, whom he had Converted, and afterwards layed in a Stately Tomb prepared for that purpose; where it continued till the time of *Constantine* the Great, and

and was at his Command brought to *Constantinople*, and buried there in the Great Church which he had founded to the Honour of the Apostles.

And thus much for *St. Andrew*, for whom the *Scots* for many Ages past have had such Veneration, that they Stiled him the Patron of their Country; bearing his Cross in their Standard: and, during the time that Popery overspread that Kingdom, payed Divine Adoration at his Shrine, and invoked his Aid upon all Occasions.

## *The End of the LIFE of* **St. ANDREW.**

*The*

# The Life and Martyrdom of St. JAMES the Great Apostle.

**S**T. JAMES, surnamed the Great, either in respect of his Age, for the better distinguishing the two Apostles of that name, or for some peculiar Favours our Lord bestowed upon him above the rest. By Birth he was a *Galilean*, but of what Town is uncertain; his Father was *Zebedee*, he being by Trade a Fisherman, being nearly related to the Mother of our Lord: This was he who, together with his Brother, left their Father in the Ship, and followed Jesus; not long after which he was called from the Station of an Ordinary Disciple to the Apostolical Office, and not that alone, but often honoured with extraordinary and peculiar Favours, above the rest; he being one of the 3 whom our Lord usually made choice of to admit to the most private Transactions of his Life. As, with *Peter* and his Brother *John*, he was taken by our Saviour when he raised *Jairus's* Daughter to Life, as likewise a Spectator of our Saviour's Glorious Transfiguration upon the Mount, and was with him in the Garden, at the time of his Passion; as likewise all along upon any Extraordinary occasion. This was one of the Brethren whose Mother asked, for them of our Saviour, *that one might sit at his right hand, and the other at his left, in the Kingdom of Heaven.*

After

After our Saviour's Ascension, *Sophronius* tells us, he Preached to the dispersed Jews; which can be meant of no other than such, as, for fear of the Persecution, had separated themselves, that is the Christians, who upon the Death of St. Stephen, fled from their Habitation, as in many places Ecclesiastical History makes mention: But the *Spanish* Fathers alledge, and greatly contend, that he, after he had preached the Gospel in *Judea*, and *Samarita*, came into *Spain*, and other Western parts, and there continued preaching for a long Season. Some will have it, that he came from thence into *Britain*, *Ireland* and other Islands of the Sea; and after having appointed such Disciples, as he thought most convenient to carry on the work he had begun, he returned to *Jerusalem*.

Of this no Antienter Writers, than such as lived in the middle Age of the Church, give us any Account; when as 'tis mentioned by *Isidore*, the Breviary of *Toledo*, an *Arabick* Book of *Anastasi*us Patriarch of *Antioch*, concerning the Passion of the Martyrs, as likewise several others after them: But *Baronius* himself, does not much credit what they have written, though he raised some Arguments to make it plausible, the Apostle might take such a Journey, though few believe that the length of time, between his first departure from *Jerusalem* to the time of his Martyrdom, could well permit it; but to leave that to the Judgment of the Reader I shall proceed.

*Herod Agrippa*, Son to *Aristobulus*, and Grandchild to *Herod the Great*, having, by his insinuating into the favour of *Claudius*, the new Emperour, Successor

Successor to *Caligula*, obtained an Inlargement of his Dominions; he came from *Rome* to take possession of the same, and being very zealous for the Jewish Religion, seldom suffering any day to pass wherein he was not present at the Sacrifice, being very desirous, at his Entry upon his actual Sovereignty, for the better ingratiating himself into the Hearts of the People, he could see no readier way to Effect it, than by persecuting the Christians: A sort of men whom he well knew the Jews exceedingly hated, as professing a Novel and upstart Religion (as they termed it) which was quite contrary to the Mosaick Institutions. Hereupon he caused a great number of Christians to be Imprisoned, and Amongst the rest our Apostle, who, Maugre all his Malice, when the Persecution raged most, Taught and Confirmed such as were wavering.

A short time after his Imprisonment Sentence of Death was passed upon him; and as he was led to the Place of Execution, according to *Clemens Alexandrinus*, the Souldier or Officer who guarded him to the place of his Martyrdom; or as *Suidas* will have it, his Accuser being Convinced, by the Courage and Bravery of the Apostle, in his chearfully going to his Death, came and fell down before him, asking Pardon for what he had done; upon which the Blessed man raised him from the ground, embraced, and kissed him, saying, *Peace my Son, peace be to thee, and a pardon of thy faults*: Whereupon, before all the Assembly, he openly Confessed his Conversion, declaring the Christian Faith to be the only means of Salvation, declaring that he was ready to dye for the



the same : which accordingly he did, they being both beheaded at the same time.

But as for the Tyrant, he lived not long after ; for coming into the Theatre, in glorious Apparel, to make a Speech to the People, on *Cæsars* Birth-day, they shouted, and sayed, *it was the voice of a God, and not of a man*, which was soon disproved ; for, at that very moment, Divine Justice overtook him, and he was eaten up with Wormes.

As for the Body of our Apostle, it being Interred near *Jerusalem*, was from thence brought into *Spain*, and there said to do many Miracles : but what Credit is to be given to that, I leave to the Readers Judgment.

## The Life of St. JOHN the Evangelist.

**S**T. JOHN was younger Brother to St. James, by Birth a *Galilaan*, Son to *Zebedee* and *Salome*, by Trade a Fisher, as we find him noted in Holy Writ, being called at the same time that his Brother was and is noted as youngest of all the Disciples. To this Disciple it was that our Saviour said, *if I will that he shall tarry till I come*, &c. he also it was that leaned upon his Bosom, and had the Honour to wait upon him in the Hall, when he was Condemned, as also at the place where he suffered, and to whom our blessed Lord bequeathed the care of his Mother. At the first News of our Saviour's Resurrection from the dead he, accompanied with St. Peter, ran to the Sepulchre, and he it was that first gave notice of it to the rest of the Disciples.

A while after we find that as he and Peter were preaching, they were cast into Prison, but being released by the *Sanhedrim*, they were chosen by all the Apostles to go down to *Samaria*; where meeting *Simon Magus*, they confounded his false Miracles; and not long after the Apostles dividing the Provinces amongst them, *Asia Minor* fell to his Lot, whither (after the death of the Blessed Virgin) he went and preached the Gospel in many Cities, as in *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*, and others; and now coming nearer to *Rome*, and preaching the Gospel,

he was accused to *Domitian* (that great Persecutor of the Christians) that he was an eminent Assertor of Atheisme, and a publick subverter of the Religion of the Empire, whereupon the Tyrant sent an expresse Command to the Proconsul of *Asia*, to send him bound to *Rome*; which being done accordingly he was doomed to be put into a Caldron of boiling Oyl, in which, when he was entered, he stood for many hours unconcerned, nor any ways hurt, as *Terrullian* has it, which so amazed the Tyrant that he gave order he should be taken out: but that Miracle not in the least prevailing with him he banished him to the Isle of *Patmos*; a desolate Island in the Archipelago, where he remained several years. There it was he wrote his *Apocalypse* or *Revelations*, wherein by frequent Visions and Prophetical representations, he had a clear prospect of the state and condition of the Church through all Ages which certainly was not the least token of our Saviour's Love towards him: nor could it have been more suitable at any time; for then he was in a Melancholy retirement, shut up from all Exercise or Converse, it being rather a Prison than an Island not being able to boast of any comfort but such as he received from Heaven.

A Story there is, but as for the Truth of it I shall no way assert, that a Hand remains to this day in a Monastery of Greek Monks in that Island, having large Nails upon its Fingers, which as fast as they pare them grow again; which, as *Bellon* in his Observations relates, is by some affirmed to be the same hand with which St. John wrote his Revelations, and that the *Turks* will have it to be the hand of one of their Prophets. But enough of this.

After

After the Death of *Domitian*, *Cocceius Nerva* succeeding him in the Empire he revoked many of his wicked Edicts, recalling such as he had banished; of which Indulgence *St. John* taking the advantage, left *Patmos* and returned again to *Asia* his antient charge, but chiefly his fixed seat at *Ephesus*, where he had left *Timothy* as Bishop or President, who during his Absence had been Martyred by the People for perswading them against their Heathenish Rites, Feasts and Sports. *St. John* (as *Nicephorus* reports) being arrived, caused several small Churches for Divine Worship to be erected, such as were consistent with the poverty of the persecuted Christians, and that after he had settled the Affairs of the Provinces at the request of the Bishop of *Asia*, he wrote his Gospel, though some will have it that he wrote it in the Isle of *Patmos* during his confinement there.

According to the best account that Sacred History gives us, he lived till about the beginning of *Trajan's* Reign, and then being about 98 or 99 years old he died. Yet *Chrysostom* will have it, that he lived 120 years, and that being 100 when he wrote his Gospel he lived 20 years after; of the same Opinion is *Dorotheus*, but this seems somewhat improbable; for according to this Account he must have been 50 years of Age when he was called to be a Disciple, when all that write of him affirm him to be the youngest of all the Apostles. He dyed said the *Arabian* (as *Kirsten* has it in the Lives of the 4 Evangelists) in the expectation of his blessedness, from which he infers that he dyed peaceably, and not a violent Death; although *Theophylact* and others (but without any warrant) do conceive that he died a Martyr, their opini-

on being only grounded upon the words of our Saviour when he told him and his Brother they should indeed drink of the cup whereof he drank and be Baptized with the baptisme wherewith he was baptized, but &c. Yet St. Hierome will have it expounded another way, which is that all though he did not suffer by Execution, yet he being put into boiling Oyl, Banished and Persecuted, he ought to be accounted a Martyr, and that probably our Saviour meant such like Calamity by the Cup, &c.

Many there are likewise who have cherished a fond Opinion that he never dy'd, but rather that he sleeps in his Grave; alluding to the words of our Saviour upon *Peter's* inquiry, *If I will that he tarry till I come, what is that to thee?* John chap. 21. ver. 23. Others say, that having commanded his Grave to be dug, he went into it, and ordered such as went with him to fasten down a great stone upon the same, and come the next Morning and look into it, which they did, and found nothing there but the Grave-cloaths, from which, as *Nicephorus* relates they concluded he was Ascended, he having intimated some such thing before his lying down. It is farther related that the dust upon his Grave bubbles up, which some affirm is by reason of his Breathing; and that Manna or sweet Perfume-like Flower is duly cast out. But these I suppose are only Monkish Stories to amuse the Ignorant, and since we have no certainty of any such thing from any warrantable Author, I shall not trouble the Reader any farther in relating them.



## The Life of St. PHILIP the Blessed Martyr.

**S**T. PHILIP was born at *Bethsaida*, a Town or City near the Sea of *Tiberias*, it being likewise the Birth-place of *Andrew* and *Peter*, as is afore recited. As to his Calling and Parents Holy Writ is altogether Silent, that he was brought up in Learning, and well skilled in the *Mosaick* Law, is not only the Opinion of *Theophrastus*, but several others. That he was the first that actually as a Disciple followed our Lord, is certain; for although *Peter* and *Andrew* were first called, yet they returned again to their Trades, continuing at them, for the space of a year before they entered themselves under his Banner: And now the Prophetick time being expired, at the end of which the Messiah was to come, he was looked for by most of the Jewish Rabbins; but they, through their misunderstanding, being blinded, as supposing he should descend from heaven attended with Hierarchies of Angels, did not imagine he could be shrouded under the disguise of Flesh and Blood; wherefore that he might work out the Redemption of Mankind, he rather chose the mean and poorer sort of Men than the Rich and Mighty.

No sooner had Religion taken Possession in the Mind of this Apostle, but he sought for others of his Friends, and especially *Nathanael*, a Person of great Eminency, to whom he imparted the glad Tidings

Tidings of his having found the Messiah, and immediately conducted him to him.

After his Call to the Apostleship, no great matter is recorded of him in Sacred Writ.; only we read that he Converted the Eunuch belonging to the Queen of *Ethiopia*, and that he was Miraculously taken up by the Holy Spirit and carried (through the Air past doubt) to another place. To *Philip* it was that our Saviour propounded the Question, *What they should do for so much bread in the Wilderness, as would suffice so many thousands as were present?* John chap. 6. ver. 9. It was with him that our Lord discoursed (before the Eating of the last Paschal Lamb) in Relation to himself. To him it was that the Gentile Proselytes, who were desirous to see our Saviour, addrest themselves. It was he likewise that desired our Saviour to shew him the Father, and was reprov'd for his Ignorance in not understanding the foregoing words of his Lord and Master, who told him that he was the Image of his Father; and that what he did was by his appointment, and that the Miracles that he had wrought were sufficient to convince him, that he was sent by the Father.

When our Apostle came to have his Portion set apart wherein he should Preach the Gospel, *Origen* and others inform us that part of the upper *Asia* fell to his Lot; and some affirmed that he preached in *Scythia*, but of the Latter there is no certainty: But however in such places as he preached he confirmed the People by several Miracles that he wrought, baptizing many into the Faith of Christ, reprov'g Idolatry, and casting out Devils; insomuch that his Fame spread throughout all those Countries; and having for many years

years carried on the Great work of the Gospel, he came at last to *Hierapolis*, a City in *Phrygia*, where the People worshipped a Dragon for their God by the name of *Jupiter Ammon*; which Blindness and Superstitious Idolatry, so moved the Apostle to pity them, that he earnestly put up his Prayers to Heaven, that that deluding Deity might be destroyed; which were soon Answered, and the Serpent and Fiend that continued for a long time before in it to give Answers to such as came to enquire any thing, vanished, at least the latter; and then he preached to them the way of Saving Knowledge, alledging that God had sent his Son into the World to save Sinners, and that through his Blood only they must be washed from their sins declaring the Goodness and infinite Mercy of God in so doing. Which so abashed many of the Idolaters, that they were utterly ashamed of the God they had formerly worshipped, insomuch that a great number of them were Converted to the Christian Faith. So powerful was the Operation of the Holy Spirit, which put in with the preaching of that Apostle, to finish the work; upon which Satan perceiving his Kingdom to decay used all endeavours to raise up a Persecution, the which in the end God permitted, and by order of the Magistrates the Apostle was seized and carried to Prison, and after his being Sentenced he was Cruelly scourged, and after that hanged by the neck against a pillar; though some would have it, that he was Crucified, but however during the execution such a terrible Earthquake happened, that the Earth began to open, so that the affrighted People cried to Heaven for Mercy, upon which it instantly stayed.

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The Apostle being dead his body was taken down by St. *Barnabas* his Companion in the Ministry of the Gospel at that time and *Mariamne* St. *Philip's* Sister who bore him Company in all his Travels after they had taken him down they decently interr'd him, and when they had confirmed the People in the Faith of Christ, they departed thence.

That St. *Philip* was Married is generally affirmed not only by *Clemens* of *Alexandria*, but by divers others, who reckon him amongst the number of the married Apostles, *Polycrates* Bishop of *Ephesus* tells us that *Philip* the Apostle suffered Martyrdom at *Hierapolis* with two of his Daughters, who persevered in their Virginity, and that a third died at *Ephesus* and was buried there: but some think he might be mistaken and take *Philip* the Deacon, who lived at *Cesarea*; of whose Daughters we read in the History of the Apostles; but of this no certainty: but it is observed by the Antients, that he was one of the Apostles that left no Sacred Writings behind him, the greater part of his Life (as *Eusebius* observes) being taken up and Employed in the Ministry of the Gospel, in Preaching and Instructing the Nations, having little time to write any books; or if he did, perhaps they might be lost either at the time of his Death, or afterward; and so failed of being transmitted to Posterity. Though *Epiphanius* informs us that the Gnosticks in former times produced a Gospel giving it the name of St. *Philip's* Gospel which they applyed to the patronizing of their pernicious Principles, and diabolick Practices; but the cheat was soon discovered, and the specious Arguments they used to prove it his, were overthrown and Silenced. The

# The Life of St. BARTHOLOMEW the Apostle and Martyr.

SACRED History failes not to Inform us, that St. Bartholomew was one of the Twelve Apostles; but takes no farther notice of him, than the bare mention of his Name, probably by reason he lies concealed under some other name; insomuch that the Antients think him to be the same Person with *Nathanael*: and what the rather induces them so to think, is by reason that in their first coming to Christ, as in St. John, *Philip* and *Nathanael* are joyned together, so in the other Evangelists *Philip* and *Bartholomew*. So that it is not unlikely but a mistake might happen, either in the Original or Translation, nor can it be imagined it was otherwise.

But this difficulty being either cleared or layed aside, I shall proceed. Numbred amongst the Apostles he was, and is said to be by Birth an *Assyrian*, descended from the *Ptolomies* of *Egypt*: But it is more likely that he was a *Galilean*, and if he be the same Person with *Nathanael*, he must consequently be so, it being plain that he was of *Cana* in *Galilee*. But of what Calling or Tribe is not set down. He was brought to our Saviour by *Philip*, and being confirmed that he was the *Messia*, he followed him to the last; and having with the rest received the Holy Ghost, he preached the Gospel



Gospel powerfully and plainly to the Jews and Gentiles, accompanying *Philip* for the most part, and as the Ecclesiastical History makes mention, he went to the hither *India*, which most imagine was that part of it that lies towards *Asia*; tho' *Socrates* tells us, it was the *India* bordering upon *Ethiopia*; which then must be the *Asian Ethiopia*; and *Sophronius* calls it the *Happy India*; and informs us, that he carried thither St. *Matthew's* Gospel, which he there left behind him. But *Eusebius* gives us a fuller Relation, that when *Pianus* a famous Philosopher, but a Christian, coming many years after into the *Indies*, he amongst the Christians that he there found, had a sight of St. *Matthew's* Gospel written in Hebrew which was as they reported the Gospel St. *Bartholomew* left behind him, when he planted the Gospel amongst them.

In the next place we find him at *Hierapolis*, a City in *Phrygia*, where he had in all likelihood suffered with St. *Philip*, had not the Earthquake over-ruled his Executioners, for certain it is he was at the same time bound to a Cross; but when they saw that Divine Vengeance was ready to overtake them for their impious Rage against the Apostles, they unbound him and set him at Liberty; from whence, as some think he journeyed to *Lycania*, for there, as St. *Cassiodorus* affirms, he preached the Gospel, and converted many to the Christian Faith, from whence he departed to *Albanopolis* in *Armenia* the Great; a place much given to Idolatrous Worship, from which whilst he thought to reclaim them, and convert them to the true Religion, the Government of the City caused him to be apprehended and Condemned.

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ned for endeavouring (as he alledged) to draw the People from their Obedience. His Sentence was to be Crucified; and when the day of Execution came, he went chearfully to embrace his Death Comforting and Exhorting his Profelytes to keep stedfast in the Faith and Doctrine that they had received, which was able to make them wise unto salvation: and so continued to instruct them to the last moment of his Life. Several there are that affirm he was Crucified with his head downwards, and that he was fleyed alive, which cruel usage as *Plinarch* relateth was common in that Country.

After his Death, his Body was removed to *Darus* a City in the Borders of *Persia*; from thence to *Lisparris*, one of the *Aetolian* Cities; from thence to *Benevent* in *Italy*, and from thence to *Rome*. After his Death, a certain Sect of Hereticks produced a Fabulous Gospel under the Title of his name; but it was soon descryed to be a Cheat, and not only rejected as Apocryphical, but also layed aside even by those who had been the Forgers of the same.

## The End of the LIFE of St. BARTHOLOMEW.

The

*The Life of St. MATTHEW  
the Evangelist, together with  
his Martyrdom.*

**S**T. *Matthew* otherwise called *Levi*, was born at *Nazareth*, a City belonging to the Tribe of *Zebulon*, where our Saviour was brought up. He was the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the blessed Virgin. His Employment was a Tax-gatherer under the *Roman* Publicans, an Office though detestable amongst the *Jews*, yet greatly esteemed amongst the *Romans*. Our Saviour first espied him near to the Sea of *Caper-naum*, where he sat at the receipt of Custom and had no sooner called him, but he left his Wealth and followed him, and at that time entertained our Saviour and his Retinue at Dinner, where upon the *Pharisees* upbraided him, that he eat with Publicans and Sinners, when as he told them that *it was only those that were sick who needed a Physician*.

After his Election to the Apostolate, he continued at *Jerusalem* till our Lord's Ascension; then preached the Gospel in *Judah* for several years, and at his departure he wrote his Gospel and left it with the Christians whom he had Converted. From thence he turned to the Gentiles, making (as is most likely) his first Progress into *Ethiopia*, that being the Province assigned to him. But *Metaphrastus* will have it, that he went into *Parthia* and

and having planted Christianity in those parts, he thence travelled into *Aethiopia*, where by his Preaching and working Miracles he Converted many to the Christian Faith, ordaining Spiritual Guides and Pastors to instruct them in the way of Truth : When having continued a considerable time amongst them, *Nicophorus* in his Ecclesiastical History tells us, *That he went into a country of Canibals constituting Plato, one of his followers, Bishop of Myrmena ; and that our Saviour appearing to him in the form of a beautiful youth, gave him a wand, which he pitching in the ground, it strait sprung up a tall Tree : and that by his working Miracles he Converted the Prince of that Country.* But as to the Credit of those Reports, I must refer them to the Judgement of the Reader, by reason they have been looked-upon by some as Fabulous and groundless.

We find it in an Antient Author, that he suffer'd Martyrdom at *Naddabar*, a City of *Aethiopia*, but what kind of Death he died is not therein mentioned ; and as *Dorotheus*'s Reports, he was Buried at *Hierapolis*. During his Life-time, he was a great Assertor of the true Religion ; a contemner of Worldly Treasure, which is evident by his leaving so gainful a Calling to follow our Saviour. As for his Humility, he exceeded any of his Fellows which may well be observed in his Writings, where he gives them the Pre-eminency. His Diet was very spare, he feeding for the most part on Leaves and Roots. His Age at the of his Death is not certainly known, though some are of Opinion he died in the 70 year, &c. He having written his Gospel as is aforesaid, a Copy of it is said to be found anno 485 in the Grave of St. *Rarnabas*

*nabas in Cyprus.* Nor was free from having counterfeits fathered upon him after his Death, but they like all the rest vanished like Smoke, the true Word of God being only permanent,

## *The End of St. MATTHEW'S Life.*

## *The Life and Martyrdom of St. THOMAS the Apostle.*

**S**acred Writ makes not either mention of the Birth-place or Parents of this Apostle, but that he was a Jew is most certain. As for his Calling, if *Metaphrastus* says right, he was a Fisherman, as indeed the greatest part of the Apostles were; he having two Names, *Thomas* and *Didymus*, the latter we cannot but suppose might upon some occasion be given him some time after his Circumcision; the Jews not usually receiving any more than one name at the performance of that Grand Ceremony. A man of Resolution and Zeal he was, as we may Guess, for when the rest of the Disciples endeavoured to perswade our Saviour from going into *Judaea*, when he purposed to raise *Lazarus* from the dead, objecting, that the Jews layed wait to stone him, and putting him



him in mind; how lately they had attempted it : But *Thomas* alone stood up, and admonished them not to persuade him from it, but said, *Let us also go that we may die with him*, John 11. 16. All that can be charged upon him, is his unaptness of Belief, and want of a quick Apprehension readily to understand our Saviour's words, which some of the Fathers have rather attributed to a sound Judgment and mature Deliberation, in not being over hasty to give Credit till he had fully understood and weighed what was said ; and for that purpose they quote *St. Paul*, who calls the *Beraman* blessed because they searched the Scriptures to see if those things that were taught by the Apostles were so or no. But of his incredulity in not believing our Saviour's Resurrection, after he had such converse with him, and seen such Miracles few can excuse him. But in that point he was soon convinced of his Error, crying out *my Lord and my God*.

The blessed Jesus being gone to Heaven to prepare the happy Mansions, he had promised whilst on Earth, for those that love and serve him. And this Apostle together with the rest having received the Holy Ghost, used double diligence to obliterate what had been amiss, for as 'tis said, no sooner had he received the powerful influence of the Divine Spirit, but he sent *Thaddæus*, one of the 70 Disciples to *Abgarus* *Toparch* of *Edessa* (between whom and our Blessed Lord some Letters had passed, as *Eusebius* has it) to tell him what glorious things had happened and to admonish him to keep stedfast in the Faith he had received, he having been Converted in our Saviour's time upon the Cure of a Malignant distemper.

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The Province that was assigned him, as *Origen* informes us was *Parthia*; but *Sophronius* tells us, that he preached the Gospel to the *Persians*, *Medes*, *Carmans*, *Hyracians*, *Bactrians*, and several other Countries adjacent. And it is recorded by an Antient Writer, that in *Persia* he met the three Wise Men that came to make their Offerings to our Saviour at his Birth; and that after he had baptized them, he took them with him as his Fellow Labourers in the Gospel; and then as *Chrysostom* has it, he went to *Aethiopia*, which must be meant of the *Asian Aethiopia*, and, as *Nicephorus* farther adds, he having Travelled through those Countries came at last to the *Indies*, but was afraid at first to venture himself amongst such Barbarous People, but being encouraged by a Vision that gave full Assurance of the Divine Presence to be always with him, and to preserve him from danger, he set forward and preached the Gospel, as far as *Taprobane*, since called *Sumatra*: and as he went Converted many of those (in a manner) wild and savage People. Such is the powerful Operation of the Holy Spirit, that it can tame the Fiercest; and give Saving Knowledge to the most Ignorant! There he shewed them the Follies and Idolatries they had blindly pursued; and that they instead of the true God, had worshipped Images inspired by Demons, desiring them at last to lay aside their Idols, and embrace the Truth of Christianity, by which means they should not only be blessed whilst upon Earth, but have Eternal Happiness hereafter. By this and several convincing Miracles, he brought many over to the Faith.

And

And now because that Ecclesiastick History affords us nothing further Memorable of this Apostle, I shall not think it amiss to give the Reader a sight of the Account the *Portugals*, upon their discovery of those Countries, received from the Inhabitants, which is, that St. Thomas came first to *Socotorra*, an Island in the *Arabian Sea*, and from thence he departed to *Cranganor*, where having planted the Gospel he went to the Kingdom of *Cormandel*, where preaching in several Towns and Villages, at last he came to *Malipur* the chief City; and there, after having Converted many to the Faith, he went about to Found a Church for the Establishing Divine Worship; but being forbidden by *Sagamo*, Prince of that Country, it ceased for some time: but the Apostle by his Miracles having Converted the Prince and a great part of his Nobility it was builded. Which so enraged the *Brachamans* or Heathen Priests, that they sought alway to destroy the Apostle, as hoping by that means to extirpate his Doctrine, which by being embraced on all hands had near spoiled their Trade. So that one day when he was praying alone in a solitary place they came upon him with Stones, Darts and Spears; and after having grievously wounded him, one of them run him through the body with a Spear. After which his Body being taken up by his well-willers, it was Buried with great Solemnity in the Church that he had built, which was afterwards greatly enlarged.

*Gregory of Tours* in his book of the Glory of Martyrdom tells us of many Miracles that are done on the day of his Martyrdom; and one, if true, a perpetual one, which is a Lamp that burns be-

fore his Tomb without the help of Oyl, or any other combustible matter, and no Wind nor other accident can extinguish it. Certain it is that the *Portugals* at their first coming thither did find a sort of Christians in those Countreys that went by the name of *St. Thomas* his Christians; and that they had Churches of Divine Worship, and lived up to the very strictness of Religion; being governed by a Patriarch, and differing very little in their manney of worship from us.

A Story there is, that whilst *Don Alfons Sousa* one of the first Vice-Roys in the *Indies* under *John* third King of *Portugal*, continued in those parts a famous Cross was found in *St. Thomas's* Chappel with an Inscription on it, which they compelled a Learned *Bramin* to Interpret, who gave it thus, that in the time of King *Sagamo*, one *Thomas* a Divine Person was sent by the Son of God into those Countries to instruct the People in the Knowledge of the true God; that he Buildd a Church, and performed extraordinary Miracles, but at last, whilst he was Kneeling at his Devotion he was by a *Brachman* thrust through with a Spear, and that that Cross stained with his Blood had been left as a memorial of what had happened. They farther add that another *Bramin* being called, interpreted it after the same manner, and so I shall leave it to the consideration of the Reader, as a thing no ways impossible to bear the face of Truth, the matter of the Lamp excepted.

*The End of St. THOMAS his Life.*

The

*The Life and Glorious Martyrdom  
of St. JAMES the Less,  
an Apostle.*

SOME Scruple there has been made about this Apostle; whether he that St. *Paul* calls our Lords Brother, was the same with him that sat Bishop of *Jerusalem*, and was called *James* the Just. But seeing there is no mention of any *James* more than two in Scripture, that were Apostles, it will not be amiss to take it for granted that there were no other than *James* the Great and *James* the Less, and that this Apostle was the same Person with *James* the Just, and then consequently the same *James* that sat Bishop of *Jerusalem*; and that which induces me the rather to believe it, is because all the Arguments that have been used to disprove it, have not been admitted as reasonable by the Antients.

Thus having opened the matter, I shall proceed to the History of his Life. He was past doubt the Son of *Joseph* (who Espoused the Blessed Virgin) by a former Wife, and thence call'd our Lord's Brother, for as the *Jews* objected against our Saviour, when he wrought such Miracles in their sight as never man did, *Is not this the Carpenters Son? is not his Mother called Mary, and his brethren James and Joses and Simon and Jude, and his Sisters are they not all with us? whence then hath this man these things?* Mat. 13. 55, 56.



As for the certain place of his Birth, no mention is made, nor of his Employment, before he was called to be a Disciple. In which Station he behaved himself so prudently, that our Saviour highly favoured him during his Continuance upon Earth, especially after his Resurrection, particularly appearing unto him, as *St. Paul* has it in his first Epistle to the *Corinthians*, chap. 15. ver. 7. where he discoursing about our Lord's Appearance to 500 Brethren at once, he expressly says that afterwards he was seen of James.

*St. Hierom* gives us an Account, that in the *Hebrew Gospel* of the *Nazaren*, this passage is inserted, viz. that *St. James* having made a solemn Protestation after our Saviour's last Supper, that he would eat no Bread till he saw the Lord risen from the Dead. Therefore when our Saviour was returned from the Arms of the Grave, he appeared to him and commanding Bread to be brought before him, he broke it, and gave it to him, saying, *eat thy bread my brother, for the Son of man is truly risen from among them that sleep.* After the Ascension of our Saviour, though no particular time is mentioned, he was by the unanimous consent of the Apostles chosen Bishop of *Jerusalem*, being preferred before the rest in relation of his being a kin to our Lord.

A while after we find *Paul* upon his Conversion making his address to him, desiring his Conversion, and giving him the right hand of Fellowship. And to him it was that *St. Peter*, after his Miraculous delivery out of Prison by the Angel, sent to tell what had happened. He it was who was Principal in the Synod at *Jerusalem*, when the matter in relation to the Gentile Converts, was in De-

bate; and there notwithstanding *St. Peter* and others were present, he stood up and passed the Decretory Sentence, which render'd him greatly honoured by all the Apostles, who gave him precedency in such a weighty Affair; which had *St. Peter* done, the Church of *Rome* would past doubt have Trumpeted it out as the main Argument of his being the chief of all the Apostles.

In fine, he administred in his Province with Care and Diligence, omitting no part that appertained to his Ministry, that by his uprightness and unwearied endeavours he so calmed the stubborn *Jews*, that a great number not only of the vulgar sort, but of those of most emihence amongst them adhered to his Doctrine. Yet there wanted not some Sons of *Belial* amongst them to inveigh against him, and stir up the Multitude as they saw fit opportunity, and these were the Engines of the Scribes and Pharisees, even such notorious Villains as they could hire, to promote mischief. These insinuated into the multitude that the Apostle was a Perverter of the Law of *Moses*, and a stirrer up to Rebellion; and that, if such things were suffered, God would bring the *Romans* upon them to take away their Country.

That having spread their Infection abroad though to little purpose, they resolved to try an other way, whereupon the Scribes and Pharisees (those Masters of mischievous invention, and chief dissemblers) came to the Apostle at the Feast of the Passover telling, that since the People were unsettled in their Opinions, they did not think it amiss that he should from a convenient place stand over the Temple porch, and exhort them to a stedfast belief of Christianity; telling him that

for their parts they looked upon Jesus as the true Messiah. To which the Apostle consenting, when he was conveniently placed, they with a loud Voice made this following Address to him, *Tell us, O Justus, whom we have all the reason in the world to believe, That seeing the people are so generally led away with the doctrine of Jesus that was crucified, tell us what is the Institution of the crucified Jesus.* Whereunto the Apostle made answer with an audible Voice, saying, *why do ye enquire of Jesus the son of man, he sits in Heaven on the right hand of the Majesty on high, and will come again in the Clouds of Heaven.* Which the People that were below no sooner heard, but with a Loud shout they Glorified the blessed Jesus, and proclaimed him with Hosanna's. Whereupon the Scribes and Pharisees seeing their Policy defeated, and that they had rather confirmed the People than any ways withdrawn them, it so enraged them, that thereupon they resolved his death and crying out that *Justus* himself was seduced and become an Impostor; then took him up by force and threw him down from the Battlements: Notwithstanding which fall he reared himself upon his Knees and prayed for them, the which whilst he was doing, such Villains as they had appointed for that purpose fell upon him with Clubs and Stone till one amongst the rest (notwithstanding the Intreaty of many to save his Life) with a Fuller's Club beat out his Brains, and by that means gave his Soul a passage to the *Eternal Habitations of Bliss and Joy that fade not away.*

He dyed in the 94 year of his Age, and 24 after Christs Ascension to the grief of all good Men. *Gregory Bishop of Tours* informs us that he was buried

buried upon *Mount Olivet*, in a Tomb which he had caused to be erected during his Life. In which he had buried old *Simeon* and *Zacharias*, though *Hegesippus* will have it that he was buried near the Temple in the place where he was Martyred, and that there being a Monument erected for him, it continued there for many years after.

## *The End of the LIFE of St. JAMES the Less.*

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The Life and Martyrdom of  
**SIMON the Zealot, an**  
 Apostle.

**T**His Apostle, as most are apt to believe, was one of our Lord's Brothers; that is, Son to Joseph, who Espoused the Blessed Virgin. Amongst the Apostles he is stiled *Simon the Canaanite*, whence some Conjecture that he was born at *Cana* in *Galilee*; others take him to be the Bridegroom, at who's Wedding our Saviour turned water into wine. But this word has no Relation to his Country or Place, from whence he took his being, but from his hot and fiery Zeal; the word bearing such a signification in the Hebrew. Nor do we imagine that he took that name from the ardent Affections he bore to his Master, but from some Sect that he was of, before he came to be our Saviour's Disciple.

For the better explaining of which, note, that as there were many Sects and Divisions amongst the Jews so was there one called the Sect of the Zelots; a more devout sort of men than the rest, and of this Sect 'tis to be supposed he had that additional Name. These sort of men were indeed very troublesome to the Jews, viz. the Sect of the Zelots, for as *Josephus*, and others, well note, they were the cause of the Dreadful Calamities that befell in the City of *Jerusalem*, during its being Besieged by *Titus*, *Vespasian's* Son; but this is no reflection



fection upon the Apostle, no more than *St. Paul's* being a Pharisee, or *St. Matthew* a Publican.

When he came to his Apostolical Office, no more mention is made of him in Holy Writ, but that he continued with the Apostles, till they were dispersed by the Persecution the Jews raised against them; he then, past doubt, applying himself to the undertaking his charge: For as *Nicephorus* relates he departed for *Egypt*; where having successfully preached the Gospel for some time, he departed thence for *Cyrene*, thence into *Africa*; though *Baronius* will not allow of that; making *Peter* the first Planter of Christianity in those Parts. But how far his Negative in that point may be credited, let any consider that understands. What he does in that case, is done to make his own Assertions good in relation to *St. Peter*; for should he own that any other of the Apostles had been there before *Peter*, he would confound himself.

But to let that pass, we will grant that it is most likely that this *St. Simon* was not only in *Africa*, but in many other places, and that he having passed all along the Coast, Sailed over into *Britain*, for so many of the Ancients have affirmed, and that he preached the Gospel here successfully, instructing the rude and barbarous People in the way to everlasting Life, and earnestly endeavouring to turn them from their Idolatrous worship, working many Miracles, insomuch that many embraced Christianity; till at last the Devil that great Enemy of our Salvation stirred up the Multitude to persecute him: whose barbarous rage in a short time after crowned him with Martyrdom, as not only *Dorotheus* and *Nicephorus* affirm, but also expressed in the Menologies where  
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we are informed that St. *Simon* went at last into *Britain*, and having enlightned the minds of many with the Doctrine of the Gospel, he at length was Crucified by the Infidels, and buried there ; but as to any particular place of his Burial, no mention is made.

Some there are who tell us, that after he had Preached the Gospel in *Egypt*, he went to *Mesopotamia*, where meeting with St. *Jude*, they journeyed together into *Persia*, where having planted the Gospel, they were both Crowned with Martyrdom. But this account is rejected by most of the Fathers, and *Baronius* is forced to confess that it is founded only upon a Book called the Passion of the Apostles ; (an Author of no great Credit) and the reason of this variation is supposed to be in the mistake that has arisen about the Person of St. *Simon*, for some will have *Symeon* the Son of *Cleophas*, who was St. *James's* Successor in the See of *Jerusalem*, the same with this Apostle who was crucified in the 112 year of his Age under *Trajan* the Roman Emperour, but that by reason of the difference of years and the description of both their Persons under different Characters in Ecclesiastical History, render it altogether a groundless surmise.

*The End of the Life of St. SIMON.*

*The.*

## *The Life and Martyrdom of St.* **JUDE** *the Apostle.*

**T**His Apostle goes under three several names as *Jude*, *Thaddaus*, and *Lebbaeus*, but according to the Opinions of such as have inquired into their significations, they signifie all one and the same thing. As for his Descent and Parentage, he was one of the four that were called our Lord's Brothers, Son to *Joseph*, and Brother to *St. James* Bishop of *Jerusalem*; that he was one of the Twelve Apostles is certain, being often numbred with them by the Evangelists; and especially in the 14 Chapter of *St. John's Gospel*, we find upon our Saviour's declaring to his Disciples what great things he and his Father would do; and what glorious Manifestations he would make of his Power and Godhead, after his Resurrection to such of his Disciples as persevered in their Obedience. *St. Jude* (who looked for nothing less than a Temporal Kingdom of the Messiah, not thinking how that mean condition in which our Saviour continued in upon Earth, could consist with the Pomp and Magnificence that was expected upon that occasion) demanded of our Saviour, *why he would manifest himself to his disciples and not to the world?* to which our Lord replied, *that the world was not capable of such divine Manifestations as should be revealed unto them.*

*Eusebius* tells us that a short time after the Ascension of our Lord *St. Thomas* dispatched *Thaddaus*

*deus* the Apostle to *Abgarus* the Governour of *Edeffa*, which according to the Name is supposed to be this *St. Jude*, unless it might be another of the same name; for as we have it in another place, this *Thaddæus* was one of the 70; and then it could not be *St. Jude*, for he was one of the 12 Apostles, as is before mentioned: but howsoever 'tis certain that at his first setting out, he Preached the Gospel in *Judea*, *Samarina*, *Gallilee*, *Idumea*, and the Cities of *Arabia*, and the Countries adjacent; from thence he went into *Syria* and *Mesopotamia*. And *Nicephorus* tells us, that after all he came to *Edeffa*, where *Abgarus* was Governour, and where the other *Thaddæus* who was one of the 70 had been before him, and there perfected what was begun, and having by his Preaching and Miracles established the Gospel, he died a Peaceable and Quiet Death. But *Dorotheus* affirms that he was slain at *Berytus*, and Buried there in a stately Tomb, although by the General consent of the Latin Church he went Preaching the Gospel in *Persia*, where after he had brought many over to the Faith, and established the Christian Religion there for many years, he at last was, for his reprovings and strongly opposing Idolatrous and diabolick Devices of the Magi, by their procurement cruelly put to death.

That he was married and had Children appears by the sequel. *Domitian* the bloody Emperour being jealous of his long continuance in the State of Empire, upon notice had that there remained some Persons of the Line of *David*, he ordered them to be brought before him, viz. two young men, who were the Grand Sons of *St. Jude*, and Kinsmen to our Lord; when they were come into his

his Presence, they confessed that they were of the Race and Posterity of *David*, whereupon he asked them what possession they had? they told him, but a few Acres of Land, which they manured and improved to maintain themselves; shewing him their hands, that thereby he might guess at their Labour. Then he asked them about the Messiah, what his Kingdom was, and when to commence? to which they answered, that *it was not of this world, but in the highest heavens; and that when he saw his good time, he would come in the Clouds of Heaven, attended with Glory and Power to Judge the Quick and the Dead, and render to every man according to his Deserts.* At which the Emperour smiling dismissed them. And thus much for St. Jude.

**The End of the Life of St. JUDE.**

Not long after which, he with the rest, receiv-  
ing the Holy Ghost, he becometh himself to the  
Province that was allotted him; and first preach-  
ing the Gospel in Judea, where indeed most of  
the Apostles began to preach the Gospel.  
He then passed on to  
Samaritan, where it is reported, that with what  
credit I know not, that the Gentiles, to try his  
sanctity, gave him a cup of intoxicating Wine,  
who in the Name of Jesus drank it. It was then  
that he cured about  
The  
those who had been possessed with the evil  
spirited demon, and by laying his hands on  
them restored them to their sight; of which the  
population



64

## *The Life and Martyrdom of St.* **MATTHIAS** *the Apostle,*

**A**Lthough St. *Matthias* was not immediately called by our Lord as one of the Disciples, yet it is supposed that he was all along an attendant upon the Ministry, as being one of the 70; but a way being made for him by the Apostacy of *Judas Iscariot* (that Son of Perdition) he was afterwards numbered amongst the 12, and called to be an Apostle. For upon *Peter's* acquainting the rest that since *Judas* was fallen off, it was but necessary that another should supply his place, whereupon they pitched upon *Matthias*, as a very fit Person for to undertake so Sacred an Employment; which he as joyfully embraces, when the Lot fell upon him.

Not long after which, he with the rest receiving the Holy Ghost, he betook himself to the Province that was allotted him; and first Preaching the Gospel in *Judea*, where indeed most of the Apostles began to proclaim the glad tidings of Salvation to Mankind. He then passed on to *Macedonia*, where it is reported, but with what credit I know not, that the Gentiles, to try his Sanctity, gave him a cup of intoxicated Wine, who in the Name of Jesus drank it off without doing him the least harm, and that he cured about 50 Persons who had been poisoned with the same intoxicated Potion, and by laying his hands on them restored them to their sight; of which the  
operation

operation of the Poison had deprived them. *Nicephorus* tells us that he came into the first *Æthiopia*. But *Sophronius* says the second, though perhaps they may be both mistaken for *Cappadocia* his Principal place of abode being seated near to the Irruption of the River *Apfarius* and the Haven *Hus*, both belonging to that Country, nor is any *Æthiopia* nearer that place on the side he was said to return, but however the place where he came was very Barbarous, as may appear by his usage, for happening amongst people of a fierce, rough and untractable nature, passing all bounds of Hospitality and common Civility, he was treated with all manner of Rudeness and Inhumanity; from whom for all his Pains and Labour taken about saving their immortal Soul, and directing them in the way to everlasting Life, he was at last Martyred by them, *Anno Christo* 59. Or as others will have it, 64; but as to the manner of his Death, it is uncertain, though *Dorotheus* Reports, he was Martyred at *Sebestople*, near the Temple of the Sun (past doubt for reproving their Idolatrous worship, in *Adoring the Creature instead of the Creator*) and that he was buried there. Another account we have, that he was seized by the Jews, as a Blasphemer; and after being stoned he was beheaded. When as the Greek Offices seconded by several Breviaries, Relate that he was hanged upon a Cross; and farther, it is said, that his Body was for a long time kept at *Jerusalem* and conveyed thence to *Rome* by *Helen* the Mother to *Constantine* the Great, where some Bones, said to be his, are shewed with great Veneration to this day, though others affirm that his remains are at *Trier* in *Germany*, about which some disputes have

have been held, but to little purpose, for it is to be supposed, they have him both alike. His Memory is Celebrated in the Greek Church on the 9th. of *August*, unless lately layed aside by reason of the overspreading of Paganisme in those parts.

He was a man of great Courage, and well skilled in the Jewish or *Mosaick* Law, being, as many antients imagine, of a Noble Stock, &c. Amongst many Apocriphal Writings attributed to the Apostles, there was a Gospel published under the Patronage of his name, which is mentioned by *Eusebius* and others, and condemned with the rest by *Gelasius* Bishop of *Rome*, it having been before rejected by others. Under his Name also were published Traditions, cited by *Clemens of Alexandria*, from whence, past doubt, the *Nicolaitans* borrowed that saying of his, which they abused to so vile a purpose, under the Patronage of his Name. Likewise the *Marcionites* and *Valentinians* defended many of their most absurd and Heretical Opinions. But of this enough.

### *The End of the Life of St. MATTHIAS.*

The

## *The Life and Martyrdom of St.* **MARK** *the Evangelist.*

**T**HIS Evangelist bearing a *Roman* Name, is thought to receive it either upon the Account of some Employment, or for that he assumed it when he travelled into the *Roman* Provinces; which was usual with the Jews. Born he was past doubt of Jewish Parents, originally descended of the Tribe of *Levi*, and is said by *Nicephorus* to be Sister's Son to *Peter*: But in that it is agreed upon from all hands, that he is mistaken; taking *John* surnamed *Mark*, the son of *Mary*, for this *St. Mark* who is reckoned one of the Seventy, and was as most supposed, Converted by *St. Peter* after the death of our Saviour, whose Companion he was for a considerable time, and went with him as an Interpreter or Expounder of his Doctrine to the People. By *St. Peter* he was sent into *Egypt*, where he preached the Gospel, and Converted many to the Faith; who for a long time afterwards kept up to the strictness of Christianity; but he did not long confine himself to those parts, but removed to *Libya*, where he likewise Converted many, and gained great applause by reason of the Miracles he wrought, as he passed through the Countries of *Marmarica* and *Pentapolis*; when having reclaimed them from their Idolatries, he returned to *Alexandria* in *Egypt*, where he boldly preached the Doctrine of our Saviour, and reproved the People for

bowing to Stocks and Stones, telling them plainly, *that unless they turned to God and repented with their whole hearts, they would be eternally miserable.* Upon which Satan fearing the overthrow of his Kingdom, bent all his Malice to stir up the People to destroy the Evangelist: when it being the time of Easter, at what time the great Solemnities of *Scraps*, one of their reputed gods happening to be Celebrated: Whilst *St. Mark* was intent at Divine Worship, the Barbarous Multitude broke in upon him, and fastening Cords about his Feet dragged him through the Streets in a most inhumane manner, so that his Flesh was torn off by the Craggyness of the way; when not satisfied with this, they cast him into a Prison near the Sea, where he was comforted in his Agony by a Divine Apparition. The next morning they drew him forth again, till by the extreme effusion of Blood his Spirits failed, and he gave up the Ghost, after which as *Metaphrastus* adds, they kindled a large Fire and burnt his Body; the remains of which being preserved by such as he had Converted to the Christian Faith, were deposited in the place where he was wont to preach and that such part of him as remain was afterward carried to *Venice*, and there kept in a Church built to the Honour of that Evangelist being one of the stateliest Piles now extant in *Europe*. He suffered in the Month *Pharmuthi*, or as it is with us *April*, on the 25th. day of the said Month, and as several Antient Authors have it in the 14 year of the Reign of *Claudius* the Roman Emperour; though *St. Hierom* places it in the 8 of *Nero*. As likewise *Nicephorus* will have it in the Reign of *Tiberius*, which is most unlikely.



of all others, by reason, as St. *Irenæus* says, that he survived both St. *Peter* and St. *Paul*, who both suffered under *Nero*.

It is said of him that he being at *Rome* with St. *Peter*, he there wrote his Gospel at the earnest request of the Christians. As to the description of his Person, he was of a middle size, his Nose long, his Eye-brows turning back, his Eyes graceful and amiable, his Head, in his declining age, bald, his Gate quick, and the Constitution of his Body strong and healthful; he being of a very Courageous Mind, as appears by his boldly preaching the Gospel to the Barbarous Nations, and reproving them of their Idolatry though at the cost of his own Life. And thus much shall suffice in relation to this Holy Evangelist.

*The End of St. MARK'S Life.*

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## *The Life and Martyrdom of St.* **LUKE** *the Evangelist.*

**S**T. *Luke* was born at *Antioch* the Chief City of *Syria*, and there brought up in all manner of Learning; that place being accounted the Academy or Chief place of Humane Policies. Nor did he only confine himself to that place, but as many that write on him Affirm, he studied in most of the Schools of *Greece* and *Aegypt*. Skillful he was in Painting beyond any of his time, and it is confirmed by many, that he drew the Picture of the blessed Virgin so exactly to the Life, that it was wondered at by all that beheld it.

That he was a Jewish Profelyte is certain, being according to the report that *Epiphanius* gives of him; one of the 70 Disciples; the inference from whence he takes that belief, being the Evangelist's own Confession, whereby he declares that he was not *an Eye-witness and Minister of the word*. After he had been inspired by the Sacred Spirit of Truth, he set forward to Preach the Doctrine of our blessed Lord, and joyned himself with St. *Paul*, though *Nicephorus* will have it that he met St. *Paul* at *Thebes*, the Metropolis of *Boeotia*; though the Sacred Writ no mention is made, that ever St. *Paul* was there, nor can we find it in any writings of his own; which makes most Imagine 'tis grounded upon his bare Conjecture, but that he was with St. *Paul* both at *Jernsalem* and *Rome* is certain; n

did he desert him in any of his troubles, but always proved a steady and faithful Friend and Minister. He it was that wrote the Acts of the Apostles and there we find him all along; when he is speaking of St. Paul's Voyage to *Rome*, he speaks all of himself which could not be unless he was present with him; nor is it at all to be questioned that he was with him at *Rome* in his Confinement, nor that he carried Messages from the Apostle to the Churches to strengthen and support them, most of the Fathers being of Opinion, that it was meant of our Evangelist, when St. Paul mentions these words, *the Beloved brother whose praise is in the Gospel throughout all the Churches.*

Nor is it in all likelyhood probable that he left the Apostle, till Death made a fatal (though in one sense happy) separation, by Crowning him with Martyrdom; though *Metaphrastus* would have it, that he left St. Paul at *Rome*, and returned to Preach the Gospel in *Ægypt*, *Lybia* and other Eastern Countries, and that there by working Miracles, and powerful Preaching, he Converted a great number to the Faith; settling Religion under a set form and order by Instituting Guides and Pastors to Instruct and Confirm the People in his Absence, and that he himself was Bishop of *Thebais*. But on the Contrary, *Epiphanus* tells us that he preached the Gospel in *Dalmatia*, *Galaria* and *France*; and that from thence he went into *Italy* and *Macedonia*, where he run many great hazards of his Life, by reason that in many places the inveterate Jews stirred up the People to stone him, yet he undauntedly persevered in his teaching all men the way to Saving Knowledge; untill at last the Devil so far inspired se-

veral Barbarous Villains with Malice and Revenge as to destroy the Holy Man ; but as to the manner and place of his death the contest amongst the Antients is not fully decided to this day, some affirming that he dyed in *Egypt* ; Others in *Greece* and the Author of the *Roman Martyrology* will have it in *Bythinia*. And *Dorotheus* contradicting him, will have it at *Ephesus* ; some again there are, that say he died a Natural Death. But *Nazianzen* and *Paulinus* Bishop of *Nola*, with some others, positively affirm that he received the Crown of Martyrdom.

Of which *Nicophorus* gives us this following Account, viz. that St. *Luke* coming into *Greece*, successfully Preached the Gospel, Baptizing many Converts into the Christian Faith, and working many Miracles, till at last a Party of Infidels (discouraged by their Priests, whose Idolatrous Worship the Evangelist sharply reprov'd) fell unawares upon him, and forcibly dragged him to the Place of Execution, where not having a Cross in readiness, they hanged him upon an Olive Tree, in the Eightieth year of his Age, or as St. *Hierom* has it, in the Eighty fourth.

Now contrary to this, *Kirssenus* having taken it from an Antient *Arabick* Author, tells us, that he suffered Martyrdom at *Rome*, which might perhaps be after St. *Paul*'s first imprisonment there, and his departure from that City, when probably St. *Luke* was left behind as his Substitute or Deputy, to strengthen and confirm the Brethren in his Absence, and so might suffer in the General Persecution under *Nero* ; and the main Reason that has induced many to give more than ordinary Credit to this Relation, is, because he no longer continued

tinued his History of the *Acts* of the Apostles: for had he out-lived *Paul* or *Peter*, he would, past doubt, have recorded so remarkable a Transaction as their Martyrdoms, and have given a larger Account of the state of the Church. But certain it is that he was put to Death. Nor are some wanting who affirm that his Body was at the Command of *Constantine* the Great, or his Son *Constantine*, brought to *Constantinople* and there solemnly interred in the Great Church, Founded there to the Honour of the Apostles.

That he was not only a man of great Learning, but also, more than ordinary, inspired by the Holy Spirit; his two Books, *viz.* his Gospel, and the *Acts* of the Apostles testify: In the former he sets down the Life of our Saviour, and many of his glorious Works and Actions, from the time of his Birth, till the time of his glorious Ascension; though, as many Believe, he never saw our Saviour, or at most had little or no Converse with him. As for his second Book, we may imagine that he took great pains to Travel with the Apostles, especially with *St. Paul*, as I have before recited, that by that means he might be the better enabled to give a faithful Account of their Actions, that so he might Record them for the benefit of the Church in all Ages. And thus much for the Glorious Life and Death of this blessed Evangelist, whose praise is in the Gospel, and his immortal Soul singing *Hallelujahs* before the Throne of the Lamb, who liveth for ever and ever.

And thus I shall conclude the Holy Lives and Victorious Deaths of the Ever blessed Apostles and Evangelists, who all of them (*St. John* excepted)



sealed their Testimonies with their Blood; following the Example of their great Master, who went before to prepare them a Mansion, not built with hands, but in the highest Heavens. Whose coming into the World, and laying down his Life for the Redemption of Lost Man, and for the blessed Examples of those his constant and courageous Servants and Followers, let us give all possible Praise and Thanks to God the Father, God the Son, and God the Holy Ghost, three Persons, and one God blessed for evermore, Amen.

### *The End of the Apostles Lives.*

*The*

## The Life and Martyrdom of St. IGNATIUS.

**H**AVING run through the Lives of the Blessed Apostles and Evangelists, I shall now proceed to give the Reader a view of such Worthies, who, next to them, fought successfully under the Victorious Banner of our great Captain, *the Lord Jesus, and through him became more than Conquerors*. And first I shall begin with St. Ignatius; but lest any at first view should think him to be the Popish Ignatius, which Founded the Order of the *Jesuits*, these are to satisfy, that this Ignatius was Born, nay suffered Martyrdom several hundred years before Popery was known, and above a thousand years e're the destructive Order of *Jesuits* had Being. But to my purpose.

St. Ignatius, as himself testifies, was born 12 years before the Crucifixion of our Saviour, he having with his proper Eyes beheld him in the Flesh; he being, as many think, one of those little ones that our Saviour commanded his Disciples to suffer for to come unto him, nay some go farther, and affirm, that it was he whom our blessed Lord set in the midst of his Disciples, when they contended one with another about Superiority, and Precedency. However he was indued with a more than ordinary Portion of the *Divine Spirit*, and succeeded St. Peter in the Pastorship or Government of the Church of *Antioch*, where he laboured diligently in the Ministry of the Gospel

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Converting and Confirming many to and in the Christian Faith, being a great opposer of the *Heresies* or Erroneous Opinions that had sprung up in the Church. But the Devil, that Enemy of the Gospel soon plotted his destruction; for *Trajan* returning from the *Parthian* War, commanded a Gratulatory Sacrifice to be offered to his gods in every City, for the Victory he had obtained; and at his coming to *Antioch*, *Ignatius* was required to be present and assisting at the Sacrifice, by such as willed his destruction, they thinking they could not have a fairer opportunity to work his Ruin. But he utterly refusing such a detestable wickedness, was brought before the Emperour, where to his Face he did not only deny so to do, but sharply reprov'd him for his Idolatry, *worshipping false Gods, and Images made with hands*: Upon which the Emperour in a Rage commanded that a Guard of Souldiers should carry him to *Rome*, and there to cast him in Prison till his Arrival.

Whereupon he was carried by short Journies through *Asia*, but in his way he was no whit unmindful of his Charge, for as he went, strictly Guarded, he Preached the Apostles Doctrine, and Confirmed a great number that were wavering; as likewise strictly charged them to beware of *Heresie* and endeavour to extirpate it, which *else like Tares would greatly annoy the Churches wheat*: sending several Epistles to the Churches, earnestly desiring them to continue stedfast and put their trust in the Lord.

When he came to *Smyrna*, where *Polycarp* was Bishop, he wrote an Epistle to the Church of *Ephesus*, directing it to *Onesimus* their Pastor, desiring him to have a care of Christ's Flock, and like

like a good Shepherd diligently feed them with the spiritual Food of the Everlasting Gospel, which is able to make men wise unto Salvation; as also another to the Church of *Magnesia*, which he directed to *Dama* their Bishop, another likewise he wrote to *Polybius*, Pastor of the Church of *Trallis*; with which he sent an Exhortation, desiring him to be Courageous, and not to decline the Crown of Martyrdom, if offered; putting him in mind of the Sufferings of our blessed Lord and Saviour, and of the Joy he was to receive if he continued faithful to the end: telling them of his cruel usage in his way to *Rome*, and how ready he was to suffer for Christ's sake; Concluding with these words, *Let Fire, Cross, breaking of Bones, quartering my Members, crushing my Body, or all the torments that Men and Devils can invent, befall me, so that I may but enjoy my Lord Jesus.*

When he came to *Rome* he wrote to *Policarp*, a godly Pastor, to take into his Care and Charge the Church of *Antioch*, whilst he could Elect a fit Person to be Bishop in his Room; whereby he proved himself to be a just and sincere man, who even in death was mindful of his Flock.

When the day of his Martyrdom came, he cheerfully said, *I am God's Corn, when the wild Beasts have ground me to powder with their teeth I shall be his white bread.* He suffered Martyrdom the 11th. year of *Trajan*, being, as many of the Antients affirm, Torn to pieces by wild Beasts in the Theatre to make the Tyrant sport. And thus ended the Life of this good Man, who upon many occasions was wont to say, *Amor meus Crucifixus est*; My Love is Crucified, meaning either Christ the Object of his Love, or that his darling Sins and Affections

Affections to the World were Crucified; and in another place he declares that he beheld the Lord after his Resurrection before he Ascended.

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## *The Life and Martyrdom of* POLYCARP, *Bishop of Smyrna.*

**T**His Polycarp was Disciple to St. John, when on a time going with St. John to the Bath, and observing *Cerintus* the Heretick therein, he cryed out, *Let us speedily hence, for fear that the Bath, wherein our Lord's Adversary is, do fall upon our heads.*

After he had for many years taught his Flock, instructing and confirming them in the way to Eternal Life, the wicked Jews that dwelt at *Smyrna*, went to the Roman Proconsul and grievously complained that the Bishop went about to pervert the People, and to raise up Innovation, which would prove destructive to the Empire, if not in time restrained. Whereupon Order was given for the apprehending him, when at the earnest entreaty of the Christians he retired to an adjacent Village; but the Pursuers upon notice of his being their came after him at full Cry, of which he being informed, removed thence to another Village, some distance thence.

When the mad multitude having sought long



in vain. In the first Village they pursued him to the second, and there apprehending two Boys, they scourged them so cruelly that one of them confessed where the Holy Man lay, and directed them to his Lodging; from whence although he might have escaped their hands, he refused, saying, *the will of the Lord be fulfilled*, when they had beset the house he came down to them, and told them he was the man they sought, when beholding his Gravity and Chearful Countenance many repented that they had employed themselves in so ill a work, wishing that they had never undertaken it. After a while he invited them in, and ordered meat to be set before them, only requesting the favour to have an hours time to Pray in private; the which they granted: the fervency of whose Prayers being heard by many of his Persecutors, they could not abstain from weeping, and were forced to confess he was a good man.

Now the Night before the Morning he was apprehended, he had a Vision, and therein he thought *the Pillow that was under his head was consumed to Ashes*, with which he acquainted several of his Friends, and from thence Prognosticated that his Life was almost at a period.

After he had prayed, he came to those that were to carry him before the Proconsul, who set him upon an Ass, and so brought him to *Smyrna*; where he arriving, (upon the solemn Feast day) was met by *Herod* and his father *Nicetes*, who were Rulers under the Proconsul; the former of which greeting him kindly, took him up into his Coach or Chariot, and began to commune with him after this manner, What will it injure you, or what harm is it to say, *Lord Caesar*, or *to Sacrifice and be saved?*

To

To which he meekly replied, *I will not, neither dare I do according to your Counsel.* From which, and several other Speeches of the Holy Man, Herod gathering that he could not work upon him by fair means, he began to threaten him, and at last tumbled him out of his Chariot; which he took with exceeding Patience, when, as it is recorded in some of his Epistles, a Voice was heard from Heaven, saying, *Be of good cheer, O Polycarp, and play the man.*

When he came before the Proconsul, he demanded of him, whether he was that *Polycarp* of which he had heard such complaints? but beckoned to him to deny that he was the man; but when he saw he would not deny himself, he desired him to tender his safety, and have regard unto his Age, saying, *Swear by the Fortune of Cæsar, Repent of what is past, and say, Remove the wicked.* Upon which *Polycarp*, looking stedfastly upon his Accusers said, *Remove these wicked.* But notwithstanding the Proconsul urged him again, saying, *Swear and I will let thee go; Blaspheme and despise Christ and thou shalt be safe.* To which the good Man replied, *fourscore and six years have I served Christ, neither hath he ever offended me at any time, and how then can I revile my King that has thus preserved me.* The Proconsul urged him again to swear by the Fortune of Cæsar. To which he replied, *that the Christian Religion taught Obedience to all Governours, but to swear by his Fortune out of vain-glory he absolutely refused.* Upon which he threatned him with wild Beasts, Fire, and other Torments; but he stood resolute in his Faith, saying, *You threaten me with Fire which shall last but an hour, and is quickly quenched, but you are ignorant of the everlasting fire at*  
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the day of Judgment and of those endless torments which are reserved for the wicked ; but why delay you? appoint me to what death you please. Which the Proconsul hearing was amazed at his Courage, and commanded the Cryer to Proclaim thrice in the midst of the Theatre, that Polycarp was a Christian. But this not at all appeased his Enemies, who thirsted after nothing more than his Blood, and thereupon desired the Proconsul that he might be thrown to the Beasts ; but he alledging the time for the Game of Beasts was past, they prayed that he might be exposed to the flames to which last he consented ; and thereupon the multitude led him away, Crying, *this is that Doctor of Asia, the Father of the Christians, the overthrower of our Gods, who hath taught many, that our Gods are not to be Adored.* Every one of them fetching wood from their Shops and Houses.

When the Pile was reared, the Holy Man put of his Apparel being assisted therein by the Faithful Christians, that came to take their last Farewel all of him, striving to touch his Body, as accounting it no small Honour. When he was naked, the Infidels offered to nail him to the Stake ; but he desired them to forbear, saying, *Suffer me even as I am, for he that has given me strength to come to this Fire, will give me patience likewise to persevere therein, without your fastening me with Nails.* Upon which he put up his Prayers to Heaven, with great Fervency giving all Laud and Praise to God, that he had been pleased to bring him to such a glorious End, whereby he knew that he accounted him worthy to suffer for his Names sake.

When he had ended his Prayer, the Tormentors kindled the Fire, the which though raged fear-

fearfully to the Appearance of the Beholders, yet  
 it bent Archwise, and touched not his Body, which  
 at that time sent forth a fragrant smell like Fran-  
 kincense, when as the Cruel Persecutors perceiv-  
 ing he stood uninjured by the Flame, their Rage  
 increased, whereupon they called a Tormentor,  
 who with a Spear run him into the Body; out of  
 which Wound issued such a stream of Blood, that  
 it quenched the Fire; to the great Amazement of  
 the Beholders. Yet the Malice of the *Jews* proceed-  
 ed farther, for they, not content with his death,  
 stirred up *Nicetes* to move the Proconsul, not to  
 deliver his Body to the Christians, least (said  
 they) *they should forsake the worshipping of Jesus and*  
*worship him.* Whereupon the Proconsul ordered it  
 should be Consumed to Ashes. And thus Ended  
 this good Man, who died *Anno Christi 170.* chang-  
 ing his Mortal for Immortal Life.

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## The Life and Martyrdom of Dionysius Areopagita.

**D**ionysius Areopagita was an *Athenian* by Birth, descended of Noble Progenitors; and in his youth having attained to the Excellency of Learning in *Philosophy, Astronomy*, and all other Humane Sciences. He lived in our Saviour's time, and he it was that at the Death of our blessed Lord, beholding the dreadful darkness that then happened, said, *that either the God of Nature suffered, or that the frame of the world would be dissolved.* And farther, *that God unknown in the Flesh did suffer, for whose cause the Universe was covered with thick darkness.* And yet at that time he was but a Heathen; yet being cheif Judg of the Court of the *Areopagites*, seated on the hill of *Mars* near *Athens*, he was there Converted by *St. Paul*, at what time the People brought him before him, to give Judgment against him for Preaching against their Gods, and despising their Altars; as also his Wife was Converted at the same time, whereupon he not only delivered the Apostle from the rage of the multitude, but kindly intreated him; to requite which kindness, after he had openly professed Christianity, *St. Paul* constituted him Pastor of the Church at *Athens*, where he used such diligence, that by his Example many renounced their Idolatries, after he had continued there a while he went to *Ephesus* there to visit *St. Paul* and *St. John*, at whose Request, after having appointed *Publius* to Officiate

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82 *The Life of Dionysius Areopagita.*

in his Absence; he went to *Rome*; and from thence was sent by *Clemens* into *France*, where he Converted many to the Faith, not only of the meaner sort, but likewise the Noblest of that Country; upon which the Heathen Priests used their utmost endeavours to oppose him; and not only so, but hired certain Villains to make him away, who when they beheld the man, such a Lustre darted from his Face, that many of them fled, trembling and amazed: and those that stayed, were so chilled with fear, that they could not do him any harm, yet such was the Malice of his Enemies that they prevailed with the Praefect to cause him to be apprehended together with several of his followers, for despising and contemning the Worship of their Gods, when coming before the Praefect, he admonished him to confess his Error, that by his Recantation the People may see how they had been traduced, and by that means return to their former Worship: but the holy Man replied, that the gods which they worshipped were no gods; adding, that there was but one only true God, as he had Preached, wherupon the Praefect enraged, caused him to be beaten; and when he saw that prevailed nothing with him, he Condemned him to be Beheaded; the which to put him the greater Torment, was done with a blunted Sword, on the top of the Mount without the City, where kneeling he said with an Audible Voice, *O Lord God Almighty, thou only begotten Son, and Holy Spirit; O Sacred Trinity, which art without beginning, and in whom there is no division, receive the soul of thy Servant in peace, who is put to death for thy Cause and Gospel.* After which he submitted his head to the strokes of the Executioner: Suffering *Anno Christi* 96, and of his Age 110. The

# The Life and Martyrdom of Justin Martyr.

**J**ustin Martyr was born at *Neapolis*, a City in the Country of *Palestine*, being Son to *Priscus* *Babine*; who during his Nonage caused him to be instructed in learning who by his Acute Wit and ready understandings, attained to such perfection, that he became a famous Philosopher. But not resting there, he sought for something more Divine; and thereupon tryed most of the Schools and Learned Men of that Age. Inasmuch that for his more than ordinary acquirements he was esteemed by all that knew him; but when he grew up to perfect years, he still contemplating upon the nature of Divine Beings; at last it pleased God to put in with his Holy Spirit, and by the means of Saving Knowledge, to give a right understanding of what before he beheld but dimly.

The means that first brought him to embrace Christianity, was his beholding the constant undaunted and Courageous suffering of such as *said* *upon their Lives for the Testimony of the Lord Jesus*. He being thus grounded, one day as he was walking upon the Sea-shore, he met an old man of Venerable Aspect; who after some Discourse told him, That Philosophy could not direct him to Heaven, for that it was a Science that was clouded from the true Knowledge of God, and Eternal Life. And upon reasoning with him about the immortality of the Soul, and a future

state of Happiness, he so Confirmed him, that he from that time was a strict Professor of Christianity and a great opposer of Hereticks and such a fomented divisions in the Church, by his Learning confounding their Arguments in several Disputations not only at *Ephesus*, but in many other places.

He drew up an Apology in the Defence of the Christian Religion, shewing the unlawfulness and wickedness of Persecution, which he sent to the Emperor and Senate of *Rome*, as also he sent a Letter to *Urbicius*, Lieutenant of the City, in defence of the Christians, and the Religion they professed, charging him, that he put men to death only for their bare Profession, and that without any due Examination which was contrary both to the Laws of God and Man; and, by laying open the Holy Lives of the Christians, so far prevailed with the Emperor, that he sent Letters to his Governours in *Asia* strictly charging them not to put any to death for their Religion, unless there were some notorious Crimes proved against them.

After his having painfully preached the Gospel in many Countries, at last he came to *Rome*, where he had many Contests with the Philosophers and Sages ; and was at last by the procurement of one *Crescens*, Condemned and accordingly Beheaded *Anno Christi* 139 ; and as *Epiphanius* has it, under the Reign of *Adrian* himself, having some time before Prognosticated his own death. And so fell this Faithful Labourer in Christ's Vineyard.

## The Life and Martyrdom of St. IRENEUS.

**I***reneus* was born in *Asia*, though his Parents were *Grecians*; who, as some think, fled thither to avoid the storm of Persecution. In his green years he was under the Tutorage of *Poly-carp* Bishop of *Smyrna*, who as you have heard suffered for the Faith.

Growing up to Maturity, he went into *France*; where he was ordained a Minister of the Church at *Lyons*; and there taught and instructed his Flock even in the most perilous times; not only by reason of the Persecutions that were raised by the Heathen Emperours, but by the Troubles that happened by reason of the Sects and Heresies that sprung up; yet he so wisely ordered his Affairs, that in a short time he brought things into a peaceable condition: when, after the Martyrdom of *Photinus*, he was by the General consent of the Brethren made Bishop of *Lyons*, where he continuing for the space of 23 years brought a number over to the Faith of Christ, and confounded the Doctrine of the Hereticks, as *Montanus*, *Theodotus*, *Alcibiades*, *Maximilian* and others, who spread abroad their Infection to corrupt Christianity: after which he sent Letters to *E-leutherius* then Bishop of *Rome*, to desire him to be diligent in keeping the Church in perfect Unity. He wrote five Books against Heresie, wherein he likewise set down the damnable Doctrine of the Hereticks,

After he had sat Bishop for some, and dispensed with many difficulties, God was pleased to give Peace to his Church, but it continued not long for after the death of *Commodus*, *Severus* succeeding, he raised up the fifth Persecution; during which, the Christians went to wreck on all sides, but especially at *Lyons*: Infomuch that by reason of the number that were slain, the Blood in abundance ran down the Pavements; when, after some time, this Holy Man being taken, with several of his Chief Friends, they were led to the top of a Hill, on which were placed Crosses on one hand, and Idols on the other; and they put to their Choices either to embrace the Idols, and live, or to be Crucified; upon which they joyfully chose the latter, suffering Martyrdom. *Anna* *Christi* 182 and of *Irenæus* his Age 60, or as some will have it 90.

Reason of the Persecutions that were raised by the Heathen Emperours, but by the Troubles that happened by reason of the Sects and Heresies that sprung up; yet he so wisely ordered his Affairs, that in a short time he brought things into a peaceable condition: when, after the Martyrdom of *Severus*, he was by the General consent of the Bishop of *Lyons*, where he was living for the space of 23 years brought a number over to the Faith of Christ, and comprehended the Doctrine of the Hierarchs, as *Adamantius*, *Marcellinus*, and others, who spread abroad their infection to corrupt Christianity: after which he sent letters to the Bishops of *Rome*, to desire him to be present in keeping the Church in perfect Unity. He wrote also Books against *Heretics*, wherein he has laid down the admirable Doctrine of the



## The Life of Tertullian.

**T**ertullian was by Birth a *Carthaginian*, descended of Noble Parentage, his Father being a Centurion of the Proconsular Order; an Office in great esteem amongst the *Romans*. He in his youth gave himself wholly to study and attained to such Perfection, that he was admired by all men, his Praise being left upon Record by many of our Modern Divines.

At his first entry upon Christianity he was made a Presbyter; in which state he continued teaching and instructing such as he could, in the Principles of Religion, till about the middle of his Age, being a great opposer of the Sects of Hereticks, which then began to swarm in most Countries where the Gospel had been planted. He living in the Persecution under *Severus*, was a great defender of the Christians from such as sought their Lives, not only by his Arguments even to the Convincing of their Adversaries, but also by protecting them from their Rage and Malice, and by his Godly perswasions so wrought upon the Emperour, that he was contented to stay the Persecution for a time, during which interview he wrote several excellent Books against the Hereticks; some of which are extant to this day, and especially that, *De Corona Militis*, which he wrote upon the occasion of a Christian Soldier's refusing to wear a Lawrel Crown upon his head, in Token of Victory; alledging, that it did not

become Christians to wear Crowns in this Life. His manner was to pray thrice a day.

In his Writings about Death, Judgment, Heaven and Hell, he tells us that when he was a Heathen he scoffed at those things that he now preached, and that therefore he did perceive that we were not born but made Christians.

His Conversion grew by Reading the Scriptures, and duly weighing them; declaring that whatever was done was in them foretold; and after his Conversion he was taken up Night and Day in Reading and Expounding them; getting them for the most part by heart, yet notwithstanding his great Learning, he at last fell into a Relapse by adhering to the Doctrine of *Montanus*; which greatly Eclipsed the Glory of his former Life. He died *Anno Christi* 202, and of his Age 63.

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## The Life of Origen.

**O**rigen was Born of Christian Parents, Anno 189 being Son to *Leonides* who trained him up in all good Literature, and so well instructed him in the grounds of Christianity, that he in a short time was too hard for his Teacher ; at which his Father inwardly rejoiced, though he outwardly seemed displeased, and would often whilst he was sleeping kiss his naked brest, *as the Temple wherein the Holy Ghost had chosen to dwell.*

Whilst he was yet a youth the storm of Persecution grew loud against the Church, by which his Father was taken from him and carried to Prison, whom he would have followed at the peril of his own Life, had not his Mother, by hiding his Cloathes, restrained him ; yet he writ to him earnestly admonishing him to continue faithful unto the end, and not alter his opinion, as indeed he did, being put to death for Christs sake, and had all his Goods confiscated. Whereupon his Mother being left to shift for him and his Brother, they for a while suffered extream penury ; inso-much that he was obliged to maintain himself by keeping a School, where he at leasure hours greatly improved his studies ; when a while after Providence so ordered it, that both he and his Mother, together with his Brother, were entertained in the House of a rich Matron, whereat his coming he found one *Paulus* a Heretick, who by his courteous demean had gained great repute,  
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not only with the Lady but with many others who frequented his Lectures. Yet *Origen* all that in him lay shunned his Company, and would never be perswaded to joyn with him in Prayer, his daily business at spare times was to visit such as were imprisoned for the Faith, to instruct, Comfort, and Relieve them; and usually followed them to the place of Execution, though he greatly endangered himself thereby: Being once carried in order to be stoned to death, but God miraculously delivered him from the hands of the Heathen multitude, and prevented their wicked purpose. Nay, so extreemly was he hated by the adversaries of the Church, that oftentimes a Guard of Souldiers were obliged to watch the House where he was for his safety.

He along time continued at the before-mentioned house, Preaching to, and Exhorting those that came to him. A number daily resorting, not only of men, but Women and Virgins; upon which to avoid Temptation he Gelded himself, as misapplying the Text wherein 'tis said, *There are some that make themselves Eunuches for the Kingdom of Heaven*, for which rash Act of his he was afterwards upbraided by his Fellows.

About this time the Church of *Achaia*, being much vexed by the Hereticks, *Origen* was sent thither by the Brethren, with Letters which empowered him to be assisting to extirpate the Heresie, and make up the discord that was happened. When in his Journey he was by the Bishop of *Palestine* made a Presbyter, when he was arrived there he grew so famous, that not only the Christians, but the Heathens came far and near to hear him Preach, which so much Eclipsed the  
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fame of *Demetrius* the Bishop, that he strove by all means to disgrace him; and thereupon published several scandals of him to the World, and amongst the rest that of gelding himself. Yet the Holy man like the Palm-tree, the more he was oppressed the more he grew, continuing to Preach in *Palestine*, and *Cesarea*, where *Mammaea* the Emperours Mother hearing of his fame, sent for him, and by his Instructions was confirmed in the Faith. He it was that reclaimed St. *Ambrose* from his Heretical opinions.

Certain it is that he suffered many great afflictions during the Persecutions, as Imprisonment, Racking with Iron bars, Confinement in Dungeons and the like; with many terrible threats of death, when at last hearing that several Christians were carried to the Temple of an Idol in *Alexandria* to burn Incense, he ran thither and earnestly exhorted them rather to suffer death than consent to such a wickedness; where he was no sooner arrived, but the multitude let go those they had brought thither, and laying hold of him they haled him to the Altar, and there proposed, that he would either offer Incense to the Idol, or defile his Body with an ugly Black-more; whereupon being in a great strait they forced the Censer into his hands, and whilst he trembling held it, they in the like manner obliged him to cast the Incense into the fire; upon which they all bawled out, *Origen has Sacrificed, Origen has Sacrificed*, upon which the Church Excommunicated him, which so much grieved him, that had he not been supported by the Divine Spirit he had fallen into despair. A long time he mourned in silence and much lament-

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ed what he had done though unwillingly, many of his Prayers and Lamentations being yet extant though too tedious to be here inserted.

After he had continued thus penitent a long he was again received into favour and whilst he continued at *Alexandria*, a Messenger came from the Governour of *Arabia* with Letters to the Lieutenant of *Egypt* to hasten him thither, to resolve the Governour in several particulars of which he stood much in doubt; whether he was immediately dispatched, and so confirmed the Governour that he gave him many rich presents, there likewise he instructed many, Converting the Infidels, and Confuting the Hereticks, who taught that the Souls and Body dyed together, and so at the last day would rise together. There likewise *Theodorus* and *Athenodorus* became his Disciples, and gained so much under him, that shortly after they were made Bishops. And now the Church began to have rest, but her Capital Enemy was Idle, but plotting all ways imaginable to disturb her peace, insomuch that *Decius* succeeding *Philip* in the *Roman Empire*, he raised up another Persecution. In which amongst the rest, *Origen* suffered many great afflictions, as Imprisonments, Rackings, Scourgings at Iron-stakes, dark noisome Dungeons; and his feet for some days stretched two yards asunder in the stocks, all which he patiently suffered for the sake of his Blessed Master, who had shed his precious Blood to purchase his Redemption, that so he might follow him to those eternal Mansions he went before to prepare, for all that faithfully love and serve him, nor can it be imagined that this great Pillar of the Church, came any whit short of his blessed expectation.

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He died in the Reigns of *Gallus* and *Volusianus* Anno Christi 220. and of his Age 69. leaving behind him many of his Sacred Works, which in all Ages of the Church have been very profitable, but especially his Tomes upon the Gospel of St. *John*, and those upon the *Lamentations* of *Jeremiah*, which he wrought during his being Excommunicated.

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## *The Life and Martyrdom of St. Cyprian.*

**C***yprian* was by Birth a *Carthaginian*, born of Heathen Parents, himself being likewise trained up in Idolatrous Worship, till such time as God was pleased to open his Eyes and shew him into what hazard of Eternal woe he had plunged himself. Learned he was in all the Arts and Sciences, that Age was capable off; though they all shot wide of Saving Knowledge he greatly addicted himself to the Study of Magick, that Diabolick Art; yet one day going to hear the Ministry of *Cecilius*, a Godly Presbyter of *Carthage*, more out of curiosity than to profit thereby, but God so effectually wrought that by that good Mans Preaching out of the Prophet *Jonas*, our St. *Cyprian* was thoroughly converted to the Christian Faith: When as the *Carthagians* perceiving that he was a true Convert; and beheld

held his zeal for the Christian Religion; they prevailed with him to be ordained a Presbyter, after which he continued amongst them Preaching the Gospel and exhorting all to be *steadfast to the end, and then they would not fail to receive the promised Crown of Life.*

By his constancy in opposing the Enemies of the Church, and his undaunted Resolution, in carrying on the great work of the Gospel, he grew in a short time famous amongst the Christians, insomuch that he was made Bishop of *Carthage*, and had the governance of all the Churches in *Africk*; for nothing of any moment was done without his Knowledge and Consent. Nay, often the Churches of *Spain*, and other parts sent to him to have his advice in doubtful matters, his business at all leisure times was to write to the Pastors of the Churches, to Admonish them to be vigilant in looking to their Charge, *lest the Wolves in Sheeps-cloathing should get into Gods fold*; several of his Excellent Epistles being yet extant.

He also could predict future events long before they came to pass. He was of a Free, Courteous and Obliging temper, no ways given to Passion, he greatly delighted in Reading, and would let no day pass wherein he did not consult some of the Fathers works, but especially *Tertullian*; whom he called his Master, endeavouring nothing more than to keep himself unspotted from the *pollutions and defilements of the flesh.*

When a Persecution was raised against the Church by *Emilianus*, President of *Aegypt*, and by *Paternus* and *Galerius Maximus*; in which many hundreds of Christians fell, he wrote an Epistle

file to the afflicted Church, to tell them that the true cause of their Persecution, sprung from the division and discords amongst themselves, For how, says he, can you imagine, but your Enemies will get advantage over you, when you neglect the Precepts of God, and run headlong into greivous errors wounding each other by Schisms in the Churches, therefore Repent from the bottom of your Hearts and God will Repent him of the evil he intends to afflict you withal.

Long before this Persecution he had a Vision, wherein was represented a miserable old Man with a careful Countenance, and on his right hand sat a young man very sorrowful and heavy, and not far off one dancing with a Net out spread in his hands, calling at severall that stood some distance, at which whilst Cyprian was wondring he seemed to hear a voice saying, Young man that thou seest sit on the right hand is sad and sorrowful, because his precepts are not observed. But he on the left hand danceth and is merry for that occasion is given him to get power from the antient Father to afflict men.

He had likewise another Vision, wherein he was admonished to be sparing in meats and drinks, least that his mind long given to Heavenly Meditation, might be drawn away by worldly allurements.

In the beginning of the Persecution he went joyfully in to Banishment lest as himself declared he should cause the Enemies to rage the more against his Congregation, he also continued there very patiently till after the Death of Decius the Emperour, when he again returned to his charge; but had scarce visited his Friends, before Paternus again exiled him, after his death he came back again,  
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in hopes of rest but *Galerius Maximus* succeeding him, he caused *Cyprian* to be apprehended, as he was walking in his Garden, giving order to the Souldiers that they should carry him to the Idol Temple to Worship, and offer Sacrifice, the which when he refused to do the Pro-Consul breaking out into a great passion, said, *Long hast thou lived in a Sacrilegious mind, and hast gathered together men of a wicked Conspiracy, and hast shewed thy self an Enemy to the Gods of the Romans, and their Holy Laws; neither could the Sacred Emperours Valerianus and Galienus, revoke thee to the Sect of their Ceremonies wherefore I condemn thee to have thy head cut off,* to which with a joyful Countenance *Cyprian*, replied, *do what ever shall be in thy power,* and thereupon he putting of his Cloaths delivered them to his Deacons, bidding them give his Executioner five twenty peices of Gold for the kindness he was to do him, and thereby to expresse he freely forgave him. And then pulling a vail over his Eyes, he kneeled down and had his head smitten off with a Sword, suffering Martyrdom for the Testimony of his Lord and Master, *Anno 259* and in the 70 year of his Age, as some have it.

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## The Life of Eusebius.

**E***usebius* was Bishop of *Cæsarea*, where he continued for a long time, disposing and ordering the Affairs of the Church being a Man of great Learning, Mild and Modest in his behaviour. By his Study and Industry he got to be so Famous that the Emperour *Constantine* the Great was wont to say of him, *that he was not worthy only to be Bishop of one City or Country, but of the whole Universe.* St. *Basil* says of him, that he is worthy to be credited for his great Experience; and St. *Hierom* declares that *Eusebius* was a great Student of the Sacred Scriptures, and together with *Pamphilus* the Martyr, a most diligent searcher of the Divine Library. He it was that wrote a great part of the Ecclesiastical History, and left behind him many famous works of his own Writing.

In his Time, *Eustathius* Bishop of *Antioch*, being deposed, as some Authors report, for the *Sabellian* Heresie, which caused no small distraction in that City; the People being divided into two parties, nay, even the Souldiers themselves, one part standing up for the deposed Bishop, the other were for bringing in *Eusebius*, who utterly refused to come to them, and therefore was highly commended for his Modesty and Moderation by the Emperour, who sent his Letters to the Governour strictly charging him to put an end to the Division, or allay the Tumult; the which in a

short time was effected, which otherwise had proved the overthrow of that City.

Within a while after a Synod was assembled at Tyre, where all the Bishops Assembled to put an end to some differences that sprang up in the Church; whither *Eusebius* at the request of the Emperor went, and was constituted chief Judge; which moved the Envy of many against him, and especially *Potamon*, who had in the former Persecution been one of his Fellow Prisoners, and now exclaimed that he took too much upon, by exalting himself above the rest of the Clergy; but was soon overcome by the Grave and Mild Speeches of *Eusebius*.

Many Divines there are that do charge him with *Arianism*, as denying the Deity of Christ; but *Athanasius* declares that he recanted in the *Nicene* Council. And *Hierom* charges him as an open defender of the *Arian* Doctrine: but on the other hand, *Socrates* out of *Eusebius*'s own Writings endeavours to vindicate him from that Aspersions. And *Scultetus* Reports thus, *Arius*, saith he, denied the Eternity and Co-equality of the Son of God; but *Eusebius* every where professes his Eternity, though he never seriously believed his Co-equality with the Father. Yet notwithstanding those Aspersions thrown upon him, the Church has greatly profited by his Labours, he being a man of great Wisdom and Foresight, as does appear by the many Books he wrote; some of which have been lost, but many have been transmitted to Posterity even till now.

He lived to a good old Age, for the most part in Peace and Tranquillity; Dying *Anno Christi* 340.

## The Life of Lactantius.

HE was by Birth an *Italian*, when going to *Rome*, he became a Scholar under *Arnobius*, where he greatly profited in Sacred Learning, fixing his mind altogether upon Divine things. Insomuch that with the assistance of God's Holy Spirit, he in a short time grew famous; when having perfected his studies at *Rome*, he departed thence for *Bithynia*, where he kept a School of Oratory under the Reigns of *Dioclesian* and *Constantine* the Great, at what time he perceiving that many had fled from their Charge, for to shelter from the Persecution which raged under the former of these Emperours, he as a Champion stood up for the defence of the Christian Religion; and both by his Preaching and Writings, boldly maintained its Verity and Sanctity which may Appear by some of his Books that are yet extant; notwithstanding which, the Persecution raged fearfully, insomuch that a great number of the Christians Churches were demolished by Fire, and the Fire again in some places quenched with their Blood, in which time, many of his Books were lost, yet he rested secure till it pleased heaven to allay the Tempest; in which fell no less, as some Authors of note reckon, than 250000 Christians.

After which the Tyrant dying, *Constantine* the Great revoked his wicked Decrees, and comforted the Christians; restoring them to their Churches and Lands. He also sent for *Lactantius*, and

made him Tutor to his Son *Crispus*, where when he had continued a considerable time, he departed this Life, dying *Anno Christi* 308. He was a man of great parts, both Morally and Divinely Wise; he was always Liberal, for whatsoever he received, he again distributed it to such as were in want. Insomuch that notwithstanding the many rich presents he received at the hands of the Emperour, he died very Poor.

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### *The Life of Athanasius.*

**A** *Thanasius* was an *Egyptian* by Birth, born in the City of *Alexandria*; and in his youth taken by *Alexander* the Bishop of that place; who, for his good liking to him, caused him to be instructed in the Knowledge of the Scriptures making him a Deacon, and caused him to go with him to the Council of *Nice* summoned by *Constantine* the Great against the *Arians* there, by his sharp disputes, he confounded the Arguments and false Doctrine, though at the time he was but a Youth. After the Council broke up, he returned with the Bishop into *Egypt* and continued obedient to him. When a little before the Death of the said *Alexander* it was revealed to him that *Athanasius* should succeed him, the which he remembring, when at the point of Death, called for him, but he having notice

what he intended, fled and hid himself as being loth to undertake so great a Charge; and when those that sought him, could not find him, the dying Bishop with his last breath said, *O Athanasius, thou thinkest that thou canst escape, yet shalt thou not escape this Office.*

The Bishop was no sooner dead, but *Athanasius* was found out; and though much against his will made Bishop, at which the *Arians* and Hereticks being greatly grieved, sought all imaginable ways to intrap him; making many grievous complaints against him to the Emperour, of all which he cleared himself: yet ceased not the restless Malice of his Adversaries, but again insinuating themselves into the Emperor's Favour, they told him that *Athanasius* was the chiefe Cause and principal Contriver of all the Civil Discords that had happened in the Church; upon which the Emperor summoned him to appear before him; which he joyfully did, and there baffled all the Objections that were charged against him, plainly discovering the Malice of his Enemies. Yet could he not rest quiet, for *Arius* and his Faction daily sought his destruction; whereupon they charged him for breaking the Chalice; and that one *Arsenius* being murdered, he had cut off one of his Armes to practise Magick withal; and that he had lain with a Woman by force. To try him for these pretended Crimes, a Council was called at *Tyrus*; but upon the hearing of the matter, their Malice was again bewrayed, the Person said to be murdered, being produced in Court alive; and the Woman knew him not, but charged one *Timothy* a Presbyter with the Fact: yet he fearing that in the Tumult his Adversaries had raised, he might



be Murther'd, he by the Advice of his Friends departed secretly to *Rome*; when as his Enemies perceiving they had missed of their Aim, they brought other false Witnelles against him, and in his Absence passed Sentence upon him, and deprived him of all his Dignities, at which the Emperour being much offended sent for them to answer for what they had done; yet so far they prevailed with him by the Assistance of *Eusebius* that they procured the Bishop's Banishment into *France*: After which *Arius* and his Faction grew strong, and the better to insinuate himself into the intire favour of the Emperour, he subscribed to the Articles of the *Nicene* Council, though much like the Jesuits of our Age, by the way of Mental Reservation; for having a Paper of his own Erroneous opinions in his Bosom, When the Emperour asked him whether he did believe all from his Heart? He said, he did believe all; meaning all that he had written. But not long after Heavens Vengeance found him out, for he going into a Privy, there voided his Bowels, and died in that miserable Condition.

After the death of *Constantine*, his Son *Constantius* succeeding him, the Faction so far prevailed with him as to gain him to their Party, and then all of the Orthodox Religion went to wrack. Great search was there after the Bishop, and a Decree sent out to kill him wherever they found him. The Bishops of the True Religion were Imprisoned, Deposed and Massacred; so that now all places were again filled with Lamentation and Mourning, and *Athanasius* was forced to fly from place to place to secure his Life: till at last it pleased God to move the Emperour to take him into

favour

favour, and restore him to his Bishoprick; which fore grieved his Enemies, who again began to lay grievous Accusations to his Charge, and offered to prove them, but being urged thereto they could not do it.

When *Julian* came to be Emperour, at the instance of the *Arians* he sent to the Governour of *Egypt* to Banish *Athanasius*; but he only hid him till the Death of that wicked Emperour, maintaining him at his own Charge.

After him *Jovianus* and *Valentinian* Ruling the Eastern and the Western Empire, he was Recalled and Established in his Bishoprick; where after all the stormes that were raised up against him, he died in peace at *Alexandria*, *Anno Christi* 375; having been Bishop of that See 46 years, during which time he had been in many great Perils and Hazards of his Life; for not only Bishops but Emperours and Nations sought his Destruction: but God delivered him out of their hands, to the Glory of his Name; for his only trust was in God alone, which caused him often to say, *though Armies should encamp about me, yet I would not fear.*

He was a man of sound Judgment, of great Integrity and Uprightness; much beloved of all good Christians, which was seen by the great rejoicing they made at his Re-installment.

## The Life of St. BASIL.

**S**T. *Basil* was born in *Pontus*, of Christian Parents; his Great Grandfather suffering Martyrdom for the Testimony of Jesus Christ, under *Galerius Maximus*. When this Holy Man was grown to years of discretion, he went to *Cæsarea*, a City in *Cappadocia*, where he profited much in Learning, excelling in a short time all of his Age. When he had continued there for some time, he departed to *Constantinople*, & from thence to *Athens*, and afterwards to *Antioch*; in which places he greatly Improved his Learning; often disputing and confounding the *Arians*, who in his time greatly increased. His Fame being once spread abroad, he was ordained Deacon by *Meletius*, Bishop of *Antioch*, and afterwards Bishop of *Cæsarea*, by the Decease of *Eusebius* his Predecessor.

He had not long been settled in that See before the Emperour *Valence*, by the perswasion of the *Arians* (whose Opinions he strictly Embraced) was prevailed with to remove him, and put one of their Faction in his room, but when the Emperor was on his way, news came that his only Son was even at the point Death, which caused his stay: as likewise his Wife dissuaded him from going, by telling him of several fearful Dreams, that had presented themselves to her Fancy, saying all had happened through his persecuting the Christians. Whereupon he sent for *Basil*, who coming into his Presence, he speaks to him after this manner, *If thy Faith and Opinion be true, pray*  
that

that my Son dye not of this disease. To which Basil replied, *If thou wilt promise me to believe as I do, and if thou wilt bring the Church into Unity and Concord, past doubt thy child shall recover.* But upon the Emperour's refusing to consent, he departed; saying, *Let God deal with the child as to him best seemeth and immediately after he died.*

During the persecution raised by this Emperor he put 80 Presbyters into a Ship designing to set it on Fire upon the water; when meeting with Basil, he perswaded him to embrace the Arian Doctrine, promising to promote him to great dignity; but he undauntedly told him, that *such fair Promises were fit only to intice Children, but that he was taught and nourished by the Holy Scripture and was ready rather to suffer a thousand deaths, than to suffer one syllable or Iota of the Scriptures to be altered.*

Whereupon the Emperour fell into a Rage, threatening to put him to Death and Confiscate his goods: but he nothing daunted, replied, *he feared not what he could do to him for that if he put him to death it was only to set him at Liberty.* The Præfect standing by and hearing his resolution, told him *he was mad*; to whom he replied, *I wish I may be for ever thus mad.* Whereupon he had a nights-time allowed him to resolve what was best to be done.

Next Morning, he Preaching in the Church, the Emperour came in with an intent to disturb him; but beholding the Gravity of the man, and his modest Behaviour, he recanted his purpose, and would have presented him with a large Gift; but he mildly refused it. A while after the Præfect sending for him, Commanded him to comply with the will of the Emperour, or there was no way for him but death. Yet gave him a longer time to

con-

consider, but in vain; for he grew yet more and more confirmed, desiring rather to receive the Crown of Martyrdom, than to dye a natural Death: which when the Emperour perceived he revoked his Sentence: Yet at the Instance of the *Arians*, he consented to subscribe an Edict for his Banishment; but when he came to write, the Ink would make no impression, though often tryed; as also at that time such a Trembling seised his right hand, that being terrified he tore the Paper and cast it from him. So that notwithstanding all the malice of his Enemies, *Basil* died at *Cæsarea*, when he had sat Bishop there 8 years, departing this Life, *Anno Christi* 370.

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The



## *The Life of St. Ambrose.*

**H**E was Born in *France* his Father being a *Roman* Praefect, a little after his Birth as he was lying in the Cradle, a swarm of Bees came and settled upon his face, and again departed without doing him any harm, which caused his Father to say, *if he lived he would be something great.*

After he came to maturity he Travelled to *Rome*, and there so closely plyed his study, that he in a short time attained to the Excellency of Knowledge in Divine things. After a while he was appointed by the Emperour *Valentinian*, to be Governour of *Insubria*, and Lieutenant of the City of *Millain*, about which time by reason of the Death of the Bishop of that City there happened a great contest about Electing a new Bishop. Insomuch that the City was like to be in an uproar, whereupon St. *Ambrose* going to the great Church, to perswade them to Peace and Unity, after he had made a short Oration, they all with one consent cryed out, *Ambrose, Ambrose*, every one now agreeing though greatly divided before, that he should be their Bishop, which strange Alteration the Bishops present perceiving, concluded it hap'ned by the Divine Will of God, and thereupon they confirmed the peoples choice, sending to acquaint the Emperour with what had happened, who greatly rejoyced thereat, saying, " That he thanked God that he had so approved  
of

“ of his Choice, for that he whom he had set o-  
 “ ver them to Govern their Bodies, God had now  
 “ instituted a Governour of their Souls.

After he was settled in that See, all things became quiet and calm, the Emperour highly approving of all he did, but after his Death his Wife *Justina*, who was much infected with Arianisme, raised him up great trouble; she and her Son coming to *Milain* for that purpose, where an Edict was signed for his Banishment, but the People withstood it even with force, rescuing him from those that were appointed to bear him thence, when in the mean time news came that *Maximus a Britain* had Rebel'd, and that *Gratian* the Emperour was slain in *France*, by *Andragathius*, and that he advanced with his Army towards *Rome*: This news so quell'd the Spirits of the cruel Empress, that she left off what she intended against this Holy Man, yet did she proceed to infuse the poyson of Arianism into *Valentinian* her Son, which she did so effectually that he embraced it to the last; notwithstanding all the endeavours *St. Ambrose* used to divert him from it, and to confirm him in the true Doctrine of Christ, which his Mother perceiving stirred him up against *St. Ambrose*, whereupon he one day went with an Army of Souldiers, and beset the Temple where he was Praying, commanding him to come out, but he refused, saying, *That he would not forsake the Sheep-fold of Christ so let the Wolves enter, but that he was ready to dye where he was*, which brave speech so daunted the Youngster, that he retired without doing him any harm.

During *Theodosius's* Reign, in the Eastern Empire a great Sedition befell in the City of *Thessalonica*

*Salonica* which so enraged the Emperour, that at the instance of one *Ruffinus*, he sent thither a great power who entering the City, slew many thousands of the Inhabitants, not discerning between the Guilty and the Innocent, which so grieved St. *Ambrose* that he Excommunicated the Emperour, and would by no means absolve him, though all entreaties were used, till such time as he had throughly Repented him of that rash deed; nor then till he had established a Law, that all Sentences and Decrees passed in Anger should be void, and that Thirty days should always pass between the passing of the Sentence and the Executing the same, to which the good Emperour freely consenting he was Absolved, and received again into the Communion of the Church.

On a certain time a Wizard sent his familiar Spirit to kill St. *Ambrose*, but the Spirit returning told the Wizard that he was so fenced about, that he could not hurt him. At another time one coming with a drawn Sword to his Bed-side to kill him, his hand on a suddain withered, so that he could not stir it till upon his hearty Repentance, St. *Ambrose* prayed over it, and restored it as his other.

When *Eugenius* was Emperour, *Flavianus* the Prefect desired leave of him to build an Altar of victory in the City of *Millain*, the which St. *Ambrose* greatly opposed, but perceiving he could not hinder it, he departed the City and returned not till after the death of the Emperour, and his Prefect, who going out to fight against *Theodosius*,

*defus*, where *Eugenius* upon his flight after the overthrow was slain by his Souldiers and the other fell in the Battle.

After St. *Ambrose* had sat Bishop about Sixteen years, Death summoned him to lay down this troublesome Life, for a Life more lasting; whereupon before his Death, he resolved to provide a Shepherd for his Flock, and for that purpose sent for one *Simplicianus*, and ordained him Bishop in his stead, and then after having given many godly Exhortations to such as were about him, he gave up the Ghost, Dying in the third Year of *Theodorus*, Anno Christi 397. To the great grief of the Christians, whose Champion he had been in the greatest Persecutions that Hell had raised up to Eclipse the lustre of the Gospel.

*The*

## The Life of St. Hierome.

**S**T. *Hierom* was Born at *Seridon*, a City in the Confines of *Dalmatia*, Anno Christi 331. his Father was *Eusebius*, a Godly and Virtuous Christian. When he was but a Youth, he was sent to *Rome*, where he greatly profited in Learning, especially in the best of Knowledge, viz. The Understanding of the Scriptures, which he there expounded to many that came to him. Skilled he was in most of the known Tongues especially in such as were any ways useful to Learning.

Being thus expert he Travelled into *France*, where he acquainted himself with the most Learned of that Countrey, and grew there so famous, that *Bonofus* would needs Accompany him in his Travels, when having spent much time in viewing the Libraries, and Writing out several worthy Books of the Fathers, he returned into his own Country; where he had not rested long ere (considering the great wickedness that reigned in most Cities and Towns) he resolved upon a private Life, endeavouring what in him lay to perswade some of his Companions to take part therein with him, and especially *Pammachius*, but he would not consent.

Yet a while after St. *Hierome* having settled his affaires, went to *Jernsalem* to take a view of all the memorable places; where by reason of the Contagion that was engendered in the Aire, he fell



fell sick, but in a short time having recovered his health he resolved upon putting his former resolves in practice, and thereupon retired into a Desert or Wilderness between *Syria* and the *Saracens*, where he continued into a Cave, not having other Company than wild Beasts and Serpents, except the converse he had with Heaven, and his Books, and having in his Youth time been somewhat extravagant he much bewailed himself of those follies, shedding abundance of Tears, and begged of God not to remember the sins of his Youth, he likewise divided his time into two parts, one for Prayer, the other for Meditation. He slept very little, his Diet being only Roots, Herbs, and Water. During his Solitude, he learned most of the Scripture by Heart, and not only so, but he made many excellent Expositions upon the Prophets, and especially that of *Obadiab*, sometimes he would walk out of his Cell to visit some of the Neighbouring Monks, who had betaken themselves to a retired Life, living there truly Religious, their Lives and Manners far differing from any of our Age.

After he had continued in this state for some Years, he heard there were new differences sprung up in the Church, whereupon he left his Cell and went to *Rome*, where he was no sooner arrived; but all men judged *St. Hierom* the fittest person to succeed *Damasus* the present Bishop. Yet some there wanted not, who not long after began to Envy his Vertues, charging him for leaving *Rome* and departing into *Syria*, and their living amongst Heathens: Yet he so excused himself in many particulars, that his Enemies were at last ashamed of their Accusations, so that he continued

ed at *Rome* Teaching and Instructing many in the Faith, and especially the noble Matrons, in the Houses of one of whom he lived. By this time the *Arrians* being grown powerful, began to spread their infection abroad, and at last were so bold as to endeavour the bringing over St. *Hierom* to their Party, the reason they had to believe he would adhere to them, was, because he read *Origen's* Works: But when he heard what they intended, he utterly detested against them, and to avoid any scandal he left *Rome*, and much Repented him that he had come thither, for now the Church growing Rich, Christian simplicity, and sincere Religion began to be laid aside, and Formalities, and Traditions heaped up in their stead.

Having passed through some Countries, and Visited many of his former Acquaintance, he came again into *Syria*; and in his Journey he grew into Familiar Acquaintance with that Worthy Man *Gregory Nazianzen*, whom he ever after called his Master. Of him he Learned many things, a while after by the perswasion of *Apollinarius* he went to *Alexandria*, and there compleated his Studies in Divinity by the help of *Didymus*, and a while after he went and settled himself at *Bethlehem*, where he taught the Gospel, and Converted many. So that growing famous, he wanted not Enemies: For the *Arrians* fearing he would prove their Chief Opposer, endeavoured by all possible means to blast his Fame, and there set one *Ruffinus* to write against him, and to asperse the Truth with falsehood, which so grieved the Holy Man, that he then resolved to be silent in the matter no longer,

but sharply rebuked the Heretick both by Worth and Writing, whereupon they charged him with many heinous Crimes, but he so managed the matter that all men plainly discerned their malice.

Some there were that took his part and joyned with him against the Hereticks, but he it was that always bore the brunt, being ever perplexed and molested; nay, his Life put often in danger by these Sects. When after having past over Thirty Years, as it were in a Sea of Trouble, what with Writing, sitting up late, hard Studying, and long Journies, he was so spent, that Nature was no longer able to subsist. Inbomuch that we may well say, he Sacrificed himself for the benefit of the Church, Dying *Christi* 422. and of his Age 91. He wrote many large volumns, being a man of singular Chastity, of great Wit, slow to Anger, and in Learning exceeding most of his Time.

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*The*

## The Life of St. CHRYSOSTOM.

**S**T. *Chrysostom* was Born at *Antioch*, his Fathers Name was *Secundus*, and his Mother's *Anthusa*, being both descended of Noble extraction. When he came to Years of discretion he was put under the Tutorage of *Libanius* the Philosopher, where he applied himself to all the Studies of humane Learning, and greatly reprehended such as lived loose and ungoverned lives, perswading them to embrace the Doctrine of Christianity, when after a while he perswaded several of his Companions to cast of the cares of the World, and apply their minds wholly to the attaining Divine Sapience. He also associated himself with St. *Basil*, by whose grave Instructions he greatly profited. A while after his fame of Learning encreasing, he by the Bishop of *Hierusalem* was made Reader of the Church of *Antioch*. In which station he so discreetly behaved himself, that still he increased in the good opinions of the People; when a while after the Bishop of *Constantinople* Dying, he was by the unanimous consent of the Clergy chose Bishop in his stead, the Emperour highly approving of the choice.

When he was settled in that See, he made it his whole Study to Reform the Errors that were crept into the Church, as also the Lives of the Clergy, whom he freely reprov'd for their faults.

When at that time finding a great Schisme, between the Western and Eastern Churches; he laboured diligently to unite their Opinions, nor were his endeavours altogether frustrated.

He Converted many Pagans and Atheists, to the belief and veneration of the true God. Insomuch that he grew famous throughout all the East, so that the conflux of People that resorted to his Sermons were exceeding great, and when he heard that the Bishops of the Churches of *Asia*, by reason of their wicked Lives were altogether unworthy to Govern the Churches, He deposed Thirteen of them, placing Pious and Learned men in their rooms, which afterwards created him no small trouble: For those that were thus outed gathering their Friends together, opposed him in many things, raising scandals, and lay grievous Crimes to his Charge, and amongst the rest they stirred up *Eutropius*, one of the Emperours Eunuches, who was the Emperours especial Favorite. This man procured of the Emperour that a Law should be made, that if any Malefactor took Sanctuary, he might be drag'd out of the Church to Execution, but to see the just judgment of God, not long after this Eunuch being Accused for abusing the Empress, he fled to the Church, and there lay under the Communion Table, when as the Sunday following *St. Chrysostom* Preaching, took occasion to discourse about the unstability of Greatness, and how wicked men though never so highly exalted stood in slippery Places, when at that time the People carryed the Eunuch out of the Church, and according to the Law that himself had procured to be Enacted, delivered him up to the Emperours Officers, who



who at the Emperours Command beheaded him.

About this time the *Arrians* began to trouble the Church, by withdrawing many from the Truth to embrace their Erroneous Opinions, as likewise a great difference arose in *Egypt*, some affirming that God the Father had a Body in humane shape, which others as strongly opposed, but *Theophilus* the Bishop of *Alexandria*, holding with the former Opinion many of the latter were obliged for their better safety to fly to *Constantinople*, there to make their complaints to the Emperour, as likewise to St. *Chrysostom* the Bishop who received them into the Church, which so grieved *Epiphanius*, Bishop of *Salamine* in *Cyprus*, and *Theophilus* Bishop of *Alexandria*, that they used their utmost endeavours to stir up the Clergy against him. Whereupon they called a Counsel of their party and condemned the Books of *Origen*, then *Epiphanius*, coming to *Constantinople*, made many complaints against *Chrysostom*, and endeavoured to stir up the People against him, but finding his hopes frustrated, he returned greatly displeased, and died in his way home.

A while after *Theophilus* came to *Constantinople* and there calling a Counsel by the Command of the Emperour, he so far wrought that they deposed *Chrysostom*, and he was thereupon sent into Exile, though much against the minds of the People who Guarded his House three days to prevent his being carried thence. But he had not been long absent, before the Emperour revoked his Edict of Banishment, and he was again restored. But a while after the Empress causing her Picture of

Silver to be set up upon a Pillar near the Church, he sharply inveighed against it as a means to introduce Images into the Christian Churches, which so offended the Empress, that she caused another Council to be summoned; who again deposed him, which was no sooner done but *Cyrinus* Bishop of *Calcedon*, who had most exclaim'd against him, had such greivous Sores fell in his Legs, that they were forced to be cut off, and the same evening such mighty Hail-stones fell, that the like was never known in that Country, and within four days after the Empress dyed: Yet he was carryed to *Cucusus* in *Armenia*, where he was followed by such a number of People, who came to hear him Preach, that his Enemies envying his Fame procured a second Edict, to remove him thence far remote; but upon the way by reason of the extream heat he fainted away, and finished his course, receiving the glorious reward of his Labours, the year of his death I find no where set down, but that he flourished in the Bishoprick of *Constantinople*, *Anno Christi* 400. is most certain.

*The*

## The Life of AUGUSTIN.

**A**ugustin was born at *Thagasta* in *Africa*, of Christian Parents, his Fathers name being *Patricius*, and his Mothers *Monica*, who brought him up to Learning; and the rather by reason they found him of such a prompt and ready Wit, spending the greatest part of their Estate to furnish him with such Literature as was conducing to Saving Knowledge. Yet in his Youth, by keeping Leud Company, his Manners were somewhat Corrupted, and something he savoured of the Opinion of *Manichee* the *Arian*.

When he came to Maturity, he kept a School in the City where he was born, and a while after departing thence he went to *Rome*; having also taught Rhetorick in *Carthage*. When he had staid at *Rome* some time, Hearing and Disputing with the Doctors of the Church, he went thence to *Milain*, where he grew so famous that he was chosen Tutor to *Valentinian* the fifth Emperour where he also had frequent Converse with *Ambrose*, Bilhop of that Sec, who within a while perswaded him from him Errors, and caused him to be baptized. After which he began to be more studious about Divine things, and to detest against the Doctrine of the *Arians* which greatly rejoyced his Mother, his Father being then dead.

When he had continued at *Millain* some time, he returned into *Africk*; where upon Knowledge of his thorough Conversion, and the strictness of his Godly Life, he was Chosen Minister of *Hippo*; in which Station he had not long continued, ere by his preaching and learned Disputes he grew so famous that people came from all parts to hear him, when as *Valerius* the Bishop of that place hearing they would elect him Bishop of some place and so he should loose his Company, he caused him to retire for a while. Nor was his suspensions vain; for he was soon after Elected, and diligently sought for, which when the old man understood, he made it his request of the Assembly of the Clergy, that were come thither with the Primate of *Carthage*, that seeing he was grown old, *Augustin* might be his Coadjutor in the Bishoprick, which was freely consented to, to the great rejoycing of the Citizens. Though *Augustin* declined it alledging, *it was contrary to the Rules of their Church to meddle in the Bishops affaires during his Life*. But at last, by many convincing Arguments they prevailed with him to take it upon him. After which he so faithfully performed his Charge, that many admired his Wisdom and deep searching Policy, by which he confounded the Devices of his Adversaries, the *Arians* and *Hereticks*, who now began to envy his Virtues.

A while after he was requested to dispute against the *Donatists*, who after much intreaty prevailed with one *Fortunatus* to be their Champion. The Dispute held two days in publick, all which the Notaries writ down, but in the end *Fortunatus* was Non-plus'd, that he could no longer dispute against the Catholick Faith, nor find Arguments

to

to defend his own Errors ; insomuch that in great shame and confusion, he left the City. St. *Augustin* likewise disputed of Faith before all the *African* Bishops in the Convocation Assembly ; and so learnedly handled the matter, that he gained great applause ; and after that many of the *Donatists* forsaking their Erroneous Opinions came over to the Church of Christ.

But whilst this good man was diligently Labouring in God's Vineyard, and to establish Peace, the Devil was counterplotting him, by stirring up several wicked Persons to raise Tumults, by beating and murdering such as would not adhere to their Faction ; Robbing the Ministers, and spoiling the Churches worse than in the Heathen Persecutions. Yet it so pleased God, that by *Augustins* powerful perswasions, both in his Sermons and Writings, the Churches in a short time over-came their Enemies, and regained their primitive Lustre especially those in and near to *Hippo*.

After a while he caused some of his Books to be translated into Greek, and sent them to the Eastern Churches, who embraced them as a Blessing, but by that means his Enemies grew more enraged ; insomuch that one time as he went to visit his Churches, they lay in Ambush to have murdered him, but Providence so ordered it, that he mistaking the Road went a by way to the place intended, and so escaped their hands. But such good hap had not one of his Companions, who was Bishop of *Calamen* for he falling into their hands as he was riding in his Visitation of the Churches they took away his Horses, beat and wounded both him and his Servants ; for which the Proconsul fined *Crispin* their Bishop in two pounds of Gold ;



Gold; but he pleaded he was no Heretick, but in his Disputation it was plainly proved against him; yet *Augustin* so far prevailed with the Proconful, that the fine was remitted.

A while after *Honorius* the Emperour caused a Council of Bishops to Assemble at *Carthage*, where he sent a Tribune to represent his Person, when in this Council at a general Disputation held, the Factious were worsted; and after that an other Council being called at *Cesarea*, where *Augustin* Challenged *Emeritus*, chief Bishop of the *Danarists*, to a Disputation in Publick; but neither *Augustin*, nor his Friends and chief Privadoes could perswade him to undertake it. Notwithstanding others of the Sect disputed with him afterwards, and were overcome, though they falsely boasted that they had overcome him; which caused him to write all the Arguments over and publish them, to the shame and confusion of his Adversaries.

He lived in the time when the Barbarous *Goths* and *Vandals* broke in upon the *Roman* Empire, and tore it to peices, destroying all before them, like an overflowing deluge, then the Churches were Fired, Robbed and Beaten down; the Bishops Murdered, or put to extream torment, the Ministers racked to death, and all sorts of People slain on heaps, Virgins deflowered, Women Ravished, Children pushed against the Pavements, and all manner of Barbarity Exercised; then it was that the red horse was sent out to take peace from the Earth.

After they had ravaged *Italy*, they broke into *Africk*, destroying all before them, which made many of the Bishops fly from their Charge, but *Augustine* continued exhorting and perswading the People

People to continue firm in their Faith, resolving rather to suffer the cruellest death, than leave his fold to the Mercy of the Wolves, all the Cities that held out against the Infidels were but *Carthage, Circe and Hippo*; the last enduring fourteen Months siege, being manfully defended by Earl *Boniface*. During which time *Augustin* put up Prayers daily to Heaven for the Church, and for their Deliverance; when according to his own desire, God delivered him from the Misery that after happened to others by taking him out of the World, to a better Life, at the end of three Months Seige; he dying *Anno Christi* 430, of his Age 76, and of his Ministry 40. He was a man of a charitable Disposition very sparing in Diet and a hearty Lover of all good Men, a great Defender of the Church, and Opposer of Hereticks.

*Rhetorick and History, but above all in his study of applying the general principles of his study to the sound and rightly understood Scriptures.*

At Nineteen years of age he was made a Deacon, and at twenty a Priest; when he is supposed to have written the book of *Confessions*, in which he relates the way by which the Holy Spirit led him to be added to the Catholic Church, and the manner of his conversion, which he describes as a most singular and extraordinary event.

When the Bishop of which he was Bishop, *The* Bishop of Hippo, and exhorted him every where to preach the Gospel, and many of the Heathen; so that he won upon many of the Heathen, and converted them to the Faith.

The

## LIFE of Venerable BEDE.

**B**ede was born Anno Christi 671, at Wyrinunda, by Birth an *English Saxon*, being left to shift for himself very young, by reason of the Death of his Parents; he was by some of his Friends put into the Monastery of St. Peter's and St. Paul's, under the Tutorage of the Abbot of the said Monastery, where he Profited greatly in Learning in Philosophy, Astronomy, Musick and Poetry, as also well seen in Greek, Arithmetick, Rhetorick and History, but above all in Divinity; applying the greatest part of his Study to Expound and rightly understand the Scriptures.

At Nineteen years old he was made a Deacon, and at thirty a Presbyter; when he so ordered his Affairs that he soon grew famous, insomuch that he was by the *English* Clergy sent to Rome to be assisting to Pope Sergius in settling the Affaires of the Church, where by his Prudence, Modesty and Mild Behaviour he got himself great Applause.

When the Business for which he went was over, he returned to his Charge, and exhorted men every where to repent, lest God's Judgments should overtake them; and so far wrought upon many of the Heathen Saxons, that he Converted them to the Faith; and

and upon many occasions was wont to say that there was so much work to do in so little a time, that he would not loose any of it; and that as for Pleasures, we must only touch them with the Tops of our Fingers as we do Honey, for fear of surfering on them.

He wrote of all the Liberal Arts in several excellent Treatises he was a comely Person, Tall and of a grave Pace; clear Voice, and Eloquent Tongue; a grave Countenance, a Courteous and Affable Behaviour; insomuch that many of the Nobility sent their Sons to be instructed by him. He wrote several Volumes, as his Ecclesiastical History, the History of his Monastery, and the History of the Kingdom; wherein he gives an ample Account of the grievous Calamity that befell this Nation, during its being divided amongst the Saxon Kings.

In his sickness he was wont to encourage himself with the words of the Apostle, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*; and when he beheld some of his Scholars weeping over him, he comforted them with these words; The time is come if my Creator pleaseth, that being freed from the Flesh, I shall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my dissolution is approaching: and my Soul desireth to see my Saviour Christ in his Glory. And so gave up the Ghost, *Anno Christi 735*, and of his Age 64. When one of his Scholars, desirous to furnish him with an Epitaph, wrote after this manner, *Hac sunt in fossa Beda sancti, Ossa*; when

when the next Morning was found in his Tomb as followeth, *Hac sunt in fossa Bedae venerabilis ossa*; from which, as some think, he had his name of Venerable, though others affirm that whilst he once was Preaching to the Congregation, a loud Voice was heard (but from whence it came none could tell) saying, *well done venerable Bede.* But so much for my Countryman.

The



## *The Life of John Damascene.*

**H**E was born at *Damascus*, taking as some think his Name from the place of his Birth, though with some alteration. His Parents were Christians, and carefully brought him up in the worship of God; and gave him such Learning as was fitting to compleat him for the Studying of Divinity, so that when he came to Maturity of years, he went to *Jerusalem*, where he continued for some time and profited greatly in Learning; Insomuch that he grew famous, and had his Name spread into most of the Eastern Countries.

Being made a Presbyter at *Jerusalem*, he preached the Gospel plainly and powerfully Converting many Pagans to the Christian Faith; and by his Writings greatly profited the Church, and opposed the *Arians* and Hereticks to the utmost of his power; by his great Learning Convincing many of their Errors, and Confounding the obstinate in their own Arguments: But at last having finished his Course, he yielded to death in certain hope of a glorious Crown of Life and Immortality; Dying about the year 750. He wrote many Books, but especially his 3 Books of Parallels of the Holy Scriptures, and his 4 Books of the Orthodox Faith.

*The*

## *The Life of Theophylact.*

**T***heophylact* being born in *Constantinople*, of Christian Parents, greatly profited in Learning by reason of his prompt Wit and ready Apprehension, so that applying himself to the Study of the Sacred Scriptures, he soon became a famous Disputant against the Enemies of the Church. Insomuch that after the Death of the Bishop of *Constantinople*, he was by the free consent of the people with the Approbation of the Clergy, made Bishop of that great City; where he continued to discharge his Duty, to the great content of all good Christians; yet not so well, but that the Hereticks sought to disturb him, but were always worsted.

His Chief work was to reform the Churches, into which many Errors had crept especially those in *Bulgaria*; so that continuing a faithful Pastor for about three years, he then yielded up the Ghost and exchanged for a better Life. He was a man of great Patience; Mild and Meek in all his Actions; exceeding most of his time in Learning.

*The*

## The Life of PROSPER.

**P**rospere had his Birth at *Aquitain* in *Normandy*, and by his Parents being put to School, he so well profited in Learning, that all who knew him admired his acute Wit and ready Understanding; and after he was qualified in inferior Schools he became a Scholar under St. *Augustin*, who instructed him in the ways of Saving Knowledge as well as Moral Virtue; and so laboured with him, that in a short time he became famous for Piety and Learning, Insomuch that he was made Bishop of *Rhegium*, in which Station he continued many years disputing with and confounding the *Pelagian* Hereticks, who then spread their Pestilential Doctrine throughout all *Christendom*. He likewise made Annotations upon the four Evangelists and was much taken with reading the Scriptures that he was scarce ever seen without a new Testament in his hand. Charitable he was beyond all expression, most liberally distributing his Goods to the Poor. He loved to be called the Peace-Maker, as using his utmost diligence to reconcile differences; and much addicted himself to Watching, Fasting and Prayer, and all things else that became a Godly and Christian Bishop; and having (under *Martin*) continued 20 years in that Episcopal See, he fell sick, when as many of his friends coming to visit him, and he perceiving them to weep bitterly, comforted them with these words, *the Life*

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which

which I have enjoyed (said he) was but given me up-  
on condition to render it up again, not grutchingly, but  
joyfully; for me to have stayed longer here might seem  
better for you, but for me it is better to be dissolved. And  
so falling into fervent Prayer, he with great Ala-  
cridy resigned up his Spirit into the hands of his  
Creator: Dying Anno Christi, 466.

He wrote many famous Books that are now  
Extant, and his usual saying was, that it was his  
most endeavoured to keep a Conscience void of offence  
towards God and man.

## The Life of Fulgentius.

**F**ulgentius, Son to Claudius and Mariana, was Born in Carthage; at what time Humerick the Barbarous King of the Vandals, Tyrannized in Africk, his Father being Imprisoned, and for some time having all his Inheritance taken from him by the Device of the Arian Hereticks, to whose opinions the aforesaid King began to hearken; yet by the Intercession of his Friends, he obtained part of his Patrimony, and then departed to Lepte, where he had not stayed long before he fell sick, and after having settled his Affaires, leaving young Fulgentius to the care of his Mother he gave up the Ghost.

And now this Godly Youth began more and more to apply himself to the Study of Sacred things: Yet at last was prevailed with to take upon him a publick Employment, which was to gather the Kings Taxes; in which he used such Mildness and Moderation, that he Generally obtained the love of the People. But such business ill agreeing with his Temper, he grew impatient of such publick affairs, and resolved to betake himself to a more retired Course of Life, having long considered by what means he might best acquire it, he at last concluded to retire himself into a Monastery, (which in those days were Places where Sincerity and true Religion flourished though since they have degenerated into all man-



ner of Superstition and Prophaneness) and thereupon one day going to view the place he intended to enter, and perceiving the Quietness, Love, and friendly Converse that were amongst the Brethren, he broke forth into these words.

*Why travel I in the World which can yeild me no future nor durable Felicity, suitable to my Toil and Labour? Though it be better to weep well than joy ill, yet is to Joy be our desire, how much excelleth their Joy who have a good Conscience before God, who dread nothing but Sin, study to do nothing, but to accomplish the Precepts of Christ? Now therefore let me change my Trade, and as before I endeavoured against my noble Friends to prove the more Noble, so now let my care and employment be amongst the humble and poor Servants of God, to become more humble and poor than they: and like the good Evangelist St. Matthew, of a Publican let me become a Disciple.*

When he had thus said, he resolved to enter himself one of the Society; and thereupon began to accustom himself to Watching, Prayer and Fasting. Infomuch that all who knew him, greatly wondered at the suddain alteration; and many suspecting what he intended, endeavoured to persuade him to the contrary, but in vain, for this Arguments could not remove his fixed mind, but one day taking his opportunity he went to *Favstus* a godly Bishop, and Governour of the Monastery, being Banished from his Diocess by the Tyrant *Humerick*; and to him he disclosed his Intentions, whereat the good Man greatly rejoiced, yet withal that he should not run upon any thing rashly and, and afterwards repent. He told him

him what hardship he must undergo relating all the Severity of a Monastick Life; with which *Fulgentius* was very well content, and thereupon was entered in the house which his mother had no sooner notice off, but she came and demanded him of the Bishop; making many Exclamations, and charging him, *that he had traduced her Son, to the taking away of all her Comfort, and utter decay of her Family.* But he refused to return, although she used many perswasive Arguments to induce him thereto. Yet did he render her all dutiful respect, earnestly recommending her to the Protection of Heaven, and freely giving all his Goods to her and his younger Brother, resolving for the sake of his great Master the Lord Jesus, not only to leave the World, but to *deny himself*, and rather run the hazard of displeasing all, than when he had *put his hand to the Plough to look back*, and thereupon betook him to his Exercise which he observed so truly that by rigorous Fasting he much impaired his bodily health, yet he delayed not his devout Studies, but exhorted his Elders to *suffer all things for the sake of Christ.*

He had not continued in this state many years, before his Fame was spread through all the Churches, which caused the *Arian* Hereticks to envy him, and therefore raising a persecution against such as sincerely served God, he together with the Bishop *Faustus* and the rest, were forced to fly and procure such places of residence as was most for their safety, when, as *Fulgentius* coming to a little Monastery (of which a pious man, named *Felix*; was Governour) he no sooner disclosed who he was, but *Felix*, having heard of his Fame, offered to resign him his place, as counting him the most

worthy to undertake so divine a charge; but he refused it; yet at the Intreaty of the Society he was content to become his fellow helper, and so continued to the good liking of all Pious men for a long time; when by reason of the hot Persecution that still pursued him; he with the rest departed into the Territories of *Sicca*, in the Wilds of *Africk*, where he Preacht and Instructed the People, turning many Souls to Christ; but even here he was not safe, for his fame soon spreading, his Enemies still pursued them with their Malice, and sought by all means to destroy him; but God, in whom he trusted, still delivered him from Death, although they layd ambushes both for him and *Felix*, and having taken them, they were carried before an *Arian* Bishop, who caused them grievously to be beaten, which made them rejoyce that they were counted worthy to suffer for the sake of their Blessed Master.

To avoid the Persecution, *Fulgentius* intended to sail into *Egypt*, but by contrary Winds, was driven into the Haven of *Syracuse*, the chief City of *Sicily*, and there being perswaded by the Bishop to stay all Winter, he the next Spring travelled to *Rome*; and there beholding the glittering splendour of that great City, he said, *How beautiful may the Cælestial Jerusalem be, when Terrestrial Rome is so gorgeous. If such honours be given to lovers of vanity, what Glory shall be imparted to the Saints who are lovers and followers of truth.* Having a while continued there, he returned again into *Africk*, to the great joy of his Friends; but his old Enemies seeking many ways to destroy him, he secretly departed to a little Monastery, seated amongst the Rocks on the Sea shore, where he applied himself

self to his studies, he wrote several Books; but his Disciples hearing where he was, came to him, and requested him to return, which at the desire of *Caesarius* he consenting to, was made a Presbyter; the *Arian* King having commanded that no more Bishops should be made, and now every City strove who should have him for their Pastor; But above all, the City of *Ruspa* so earnestly solicited him, that partly with, and partly against his will, he was made Bishop; which so incensed the King, that he not only banished him, but 60 others, most of them being Bishops; yet within a while after he sent for *Fulgentius*, to reason with him about divers matters, thereby to Intrap him, but he argued so warily, and returned such answers, that he confirmed a great many of his Hearers that were before staggering into Error; yet again was he banished, but at his departure he said, *He should shortly return again, and that the Church should enjoy much peace and quiet within few years*; Which accordingly came to pass: For *Thersamund* dying, *Hildelick* was crowned in his stead, who revoked the many severe Edicts of his Predecessor, and calling home the Bishops and Pastors, restored them to their dignities.

Within a while after, *Fulgentius* fell sick, during which sickness, he behaved himself with wonderful patience and Humility; and when his Physicians told him a Bath would do well for the recovery of his Health, he answered, *What tell you me of a bath, can any bath preserve the life of him who has run his natural course, that he shall not dye, and why perswade you me, now I am at the point of death to abate of that rigor which I all my life have used*. When having taken leave of those that came to visit, and

distributed what money he had to pious uses, he yielded up the Ghost, dying *Anno Christi* 529, and of his Age 65, having sat Bishop 25 years, his death was greatly lamented of all the Pastors of the Church, and indeed of all good Christians.

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## *The Life of* BERNARD.

**B**ernard was by Birth a *Burgundian*, born in a Town called *Fontane*, his Father *Tecelinus* having for some years before been a Commander in the Wars, yet was he Educated in Learning to the highest degree, by the care of his Mother who was a pious and discreet Woman, having besides him five Sons and one Daughter, to which she gave likewise good Education; but our *Bernard* profited above the rest, and in a short time was sent to the University, where he employed his Study in Divinity, and so well he profited therein, that he was admired of all his fellows, affecting much a retired Life, shunning as much as in him lay the Society of wild youths, who often importuned him to partake in their inordinate pleasures, being modest by Nature, and of a kind temper.

One time being troubled with an extream Head-Ach, a Woman came to him, and proffered to cure him by Incantment, but he would not suffer her to stay in his sight, saying, *He had rather indure the*  
*band*



*hand of God, than be cured by the power of the Devil,* nor was his wish in vain, for he soon after was eased of his pain, and thus he growing famous for Virtue and Learning, the Devil strove by many temptations to damp his Zeal for the Gospel, and especially by laying baits for his Eyes, to raise up in him lustful and inordinate desires, which temptation he strove with all his power to resist, as finding himself weak on that side, and when his youthful blood began to incite him to enterprize any such wickedness, he would leap into cold water, and there continue till his Lustful desires were abated, and at last considering with himself, that by the multiplicity of converse he might be drawn away, he absolutely determined to enter into the Monastery of the *Cistercians*, the strictest of all Orders, which he did, notwithstanding all the Intreaties of his Brethren and Friends; nay, so earnest was he with his Brethren, that he obtained the good will of four of them to accompany him, and to enter into the same Order with him: When taking leave of their younger Brother, who was but a Lad, One of them said, *Farewel Brother, we leave to you all our worldly possessions, to which he replied, To leave me Earth, and take Heaven to your selves, is no equal division.*

These Brethren having thus entered themselves under the tuition of the Abbot, who was a devout man, *Bernard* profited above the rest, and made Prayer, Fasting and Study his business, doing all things that became a good Christian; nor did he refuse bodily labour, such as belonged to his Monastery, and in this state he continued a long time, when as his Abbot caused the Monastery of *Clareval* to be built in the Territories of *Lingones* not far

far from the River *Abba*, he for the great love he bore to *Bernard*, made him Abbot thereof, where he continued till such time as he was made a Minister by the Bishop of *Catalonia*, and then being desirous of nothing more than to save souls, he went about Preaching and Instructing the People in the neighbouring Villages; so that his fame spread throughout those Countreys, and many came from far to hear his Sermons, and thus continued he with great applause, till the 63 year of his Age, when retiring to his Monastery, he fell sick, and calling all his Disciples about him; when he perceived them weep, he comforted them, saying, *My fatherly love moves me to pity you my Children, so as to desire to remain here, but on the other side my desire to be with Christ, draws me to long to depart hence; therefore be of good comfort, for I submit to the will of our heavenly Father, to whose protection I leave you.* And thereupon he resigned his Spirit into the hands of his Redeemer, Dying *Anna Christi* 1153, and in the 68 year of his Age.

After his death on the 22<sup>d</sup> of *Adam* a Canon Regular made this Epitaph on him.

*Clara sunt valles, sed clavis vallibus Abbas.*

*Clarior, his Clarum, nomen in orbe dedit.*

*Clarus avis, clarus maritus, et clarus honore,*

*Clarus ingenio, et Religione magis.*

*Mors est clara, cinis clarus, clarumq; sepulchrum,*

*Clarior exultat spiritus ante Deum.*

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## *The Life of Peter Lumbard.*

**P***eter Lumbard* was born in the Kingdom of *Navarr*, of Godly Parents, and brought up by them in all manner of Learning, and in the end, sent to the University of *Paris*, where he greatly profited and Instructed such as came unto him, he gave himself much to the study of Divine things; and as the chief of the Holy Scriptures, upon many places of which he made Comments, Expounding what was any ways difficult: He wrote a Book of Commentaries upon the *Psalms* of *David*; as likewise collected the chief sentences out of the Works and Writings of the Fathers, being a great lover of pious and learned men; and whilst he was at *Paris*, he published many of his books.

His usual sayings were these, *There can no good dwell in us that cannot will good: nor can we perfect good that cannot desire good: there are in us evil concupiscence, and vain desires, which are the Devils weapons bent against our Souls, whereby when God forsakes us, he overthrows us with deadly wounds. God condemns none before he sins, nor crowns any before he overcomes. Let none glory in the gifts of Preachers, In that they edifie more by them: for they are not Authors of Grace, but Ministers. The Instruction of words is not so powerful as the Exhortation of works; for if they that teach well, neglect to do well, they shall hardly profit their hearers.*

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He dyed on the 13th of *August*, 1164, and lyes buried at *Paris*, and has this Inscription upon his Tomb.

*Here lyeth Peter Lombard, B. D. of Paris, who composed the Book of Sentences, and the Glosses of the Psalms and Epistles.*

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## *The Life of Bonaventure.*

**B**onaventure was an *Italian* by Birth, born in *Etruria*, of Noble Parentage, who had a greater regard for his Soul, than his Body; and therefore although they had great riches to leave him, yet they brought him up in Learning, and so well he profited, that when he was 16 years of Age, he could speak the Greek as fluent as his Native Language; all his delight being in reading the Scriptures, and the works of the Fathers; and in his behaviours to all men, was so humble and courteous, that he gained the love of those who only knew by the report of fame, and as a memento lest he should be puffed up above himself: He caused to be engraven in his Study Window, this sentence of our Lord and Saviour Jesus Christ, *Learn of me, for I am weak*, &c. nor did he abstain from servile labours, thereby to keep his mind in subjection. To the poor he was alwaies charitable, nor would he ever offend the rich.

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When at any time he heard of Persons that were troubled in Mind, he would go to them, and give them words of Consolation, laying before them the Promises of our blessed Saviour, and the infinite desire he has to save Sinners, Charging them not to give way to despair, but lay hold on the Lord Jesus as the Rock of Salvation, and by such means he drew many Souls out of the Paws of the Devil, who like a Lyon was ready to devour them.

He greatly gave himself to Meditation and Prayer. He likewise Preach'd after the Example of St. Paul, both in and out of Season, and was so earnest in the delivery of his Sermons, that his words seemed to have a more than ordinary Power with them; which so affected the hearers that People came from all parts to his Lectures.

He hated Idleness, and when he had nothing to do in publick affaires, he always kept to his Study, reading and well considering the works of the Fathers; gathering out of them such Sentences as might be most powerful to win Souls unto Christ; of which he compiled his famous *Pharetra*, and the better to keep himself employed he wrote the Bible over with his own hand, and so well used it, that he could readily Cite all the material Texts by heart.

After he had continued at the University of Paris for the space of three years, he was chosen Divinity Reader, which he so well discharged, that all men admired his Eloquence and Learning after this he was made Doctor of Divinity, in which Station he continued for a considerable time doing all the deeds of Charity that lay in his Power to perform, as likewise perswaded others